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A HANDBOOK

TO

OLD TESTAMENT HEBREW

CONTAINING

AN ELEMENTARY GRAMMAR OF THE LANGUAGE

WITH

READING LESSONS, NOTES ON MANY SCRIPTURE PASSAGES AND COPIOUS EXERCISES

BY THE LATE

SAMUEL G. GREEN, D.D.

AUTHOR OF

'HANDBOOK TO THE GRAMMAR OF THE GREEK TESTAMENT'

TC
Hebrew grammar
t

THIRD EDITION

REVISED BY A. LUKYN WILLIAMS, D.D.

THE RELIGIOUS TRACT SOCIETY

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PREFACE TO THE FIRST EDITION

THE following work is intended to introduce the learner to the Hebrew of the Old Testament; affording all necessary help to the knowledge of words in their various forms and inflections, as well as of elementary syntax. Such an outline will, it is hoped, prepare the way for the study, in longer and more elaborate works, of a language, an acquaintance with which ought to be regarded as essential to candidates for the Christian ministry, as well as to those other students—a happily increasing class—who desire to learn for themselves what the Bible really is.

It may appear a truism to say that those who would understand, much more expound, the Scriptures, should be able to read them; and though a profound knowledge of their original languages may be attainable only by the few, the ability to study critical and exegetical commentaries with intelligence is, of itself, no mean acquisition.

Much attention has been paid in this HANDBOOK to the *Orthography* of the language, without overloading this difficult subject with details of secondary importance; and the learner is earnestly requested not to proceed to the Etymology before being able to read a Hebrew sentence with ease and fluency. The preliminary effort

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will be irksome; but success in it is essential to progress. Many students of Hebrew are continually disheartened and retarded in their work for the simple reason that they have never learned to read the language otherwise than imperfectly and haltingly. The method adopted in some Hebrew Grammars, of aiding the eye and mind of the learner by printing the Hebrew words in Roman letters is almost certain to prove a permanent hindrance to progress. Such help to the reader ought to be no more necessary in the case of Hebrew than of Greek; only, no time or labour should be grudged at the outset to secure facility and absolute accuracy. The eye should be continually aided by the pen; and the further stages will be comparatively easy.

In the *Etymology*, the Exercises are almost wholly confined to the rendering of Hebrew into English. It has been judged better to accustom the learner to this than to require at the outset any large amount of retranslation. But, for those who may prefer to adopt both methods simultaneously, Exercises for the rendering of English into Hebrew are provided in the latter part of the book, in great part correspondent with the Hebrew-English Exercises in the earlier. The elementary notes on *Syntax* are chiefly intended to assist the student in the Exercises and Reading Lessons, and will at the same time serve as an introduction to larger works.

The *Vocabularies* at the end are in the main simply for this book. The Hebrew-English section, however, may be found serviceable to those who wish to take up the study of the Hebrew Bible itself, in connection with the Exercises in the *Handbook;* several words and forms of frequent occurrence being noted, of which no example occurs in this work.

The editor has made considerable use of the Exercises prepared by Dr. K. L. F. Metzger of Schönthal (*Hebräisches Uebungsbuch für Anfänger*) by arrangement with the author and publisher. He has also to acknowledge valuable assistance received from Mrs. H. A. Giles of Cambridge, daughter of the late Dr. Alfred Edersheim; from the late Rev. E. T. Gibson, for translation of the Exercises; and from the Rev. S. W. Green, M.A., Professor of New Testament Exegesis in Regent's Park College, University of London, for notes on the Reading Lessons, and the revision of the greater part of the work.

S. G. G.

1901.

PREFACE TO THE THIRD EDITION

In view of the continuous demand for the late Dr. Green's *Handbook to Old Testament Hebrew*, the second edition of which is quite exhausted, it was at first proposed to issue a new edition completely revised and brought up to date. But the difficulty and expense of printing forbade this at the present time. It has therefore been thought well to issue a temporary edition from the original plates, making only such alterations as are absolutely necessary. Three pages of *Addenda et Corrigenda* have also been inserted, to include notes that are too long to set in the plates. The student will find it well to mark these in the text before he begins to use the book.

A. L. W.

Dec. 1, 1920.

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ADDENDA ET CORRIGENDA

p. 12, l. 5 from bottom. (*Qomets or*) *Qamets chatuph*. The student is advised to use the latter term only.

p. 14, l. 7 from top. *YHVH*. These are the consonants of the sacred name, which is probably to be vocalized YaHVeH. The vocalization Jehovah is not found earlier than 1518 A. D.

p. 16, l. 8 from top. **Except**, &c. The example given is mistaken, for the *methegh* in לִהְיוֹת is probably due to the fact that a syllable *ending* in an aspirate contains some emphasis. Another only apparent exception to the rule occurs when a Daghesh forte is implicit, e. g. הַלְלוּיָהּ, for הַלְלוּיָהּ.

p. 22, on § 38 (*b*). After *the article* the Daghesh is inserted when a ה or ע follows the יְ, e. g. הַיְּהוּדִים *the Jews*, הַיְּעֵפִים *the weary*. But very rarely in other cases.

p. 25, § 47. (2). Add (3) **Half-open syllables** (the existence of which is denied by some scholars) are syllables made in course of word-formation. They have a short unaccented vowel, and the following **Sh^{e}va** moves slightly, e. g. יְשָׁרֵי, which is 'formed' from יְשָׁרִים.

p. 27, § 53. (3). Add (4) When the syllable is followed by Maqqeph and has not Methegh, e. g. כָּל־ (*kol*) but שָׁת־ (*shāth*). But see below on p. 31.

p. 27, l. 9 from bottom, after (§ 48. 3). Add, but בָּתִּים (*houses*) is an exception (*bāttim*, not *bottim*).

p. 31, § 66. It should be noted that the so-called rules about Methegh hold good for printed Bibles only. The best manuscripts largely ignore them.

p. 31, last line. Also to distinguish defective long chireq from short cheriq, e. g. יִרְאוּ *they shall fear*, but יִרְאוּ *they shall see*.

p. 32. line 2. Add (3) Also with some forms of היה and חיה, e. g. לִהְיוֹת (*vide supra*), יְחִי.

p. 33, § 76. Add (*c*) To guide the cantillation in the synagogue worship.

p. 34. See on p. 184.

p. 45. § 105. The following Table may be useful :—

The Article before Gutturals.

Initial.	With Vowel other than Qametz.	With Qametz.	
		accented.	unaccented.
א, ר	הָ	הָ	הָ
ע	הָ (rarely הַ)	הָ	הָ
ה	הַ (rarely הָ)	הָ	הָ
ח	הַ	הָ	הָ

For the pointing of the Article before יְ see above, p. 22.

p. 48, l. 7 from bottom. After עִבְרִים add, and עֶבְרַיִם.

p. 66, l. 3 from top. After 'itself' add , when so used,

p. 69, after note (1). Add (1*) עִם (*with*) is declined עִמָּדִי (עִמְּדִי), עִמָּךְ (p. f. עִמָּךְ), עִמּוֹ, עִמָּהּ, עִמָּנוּ, עִמָּכֶם, עִמָּכֶן, עִמָּם, and עִמָּהֶם.

p. 71, § 184. Add, Demonstrative pronouns very rarely take the article when the substantive is determined only by a suffix, בְּלֹחַךְ זֶה, Judg. vi. 14.

p. 77, ll. 5, 6. With בּ, כּ the Sh°va of the Inf. Constr. may be regarded as moving ; with לְ as quiescent, e. g בְּפִתְחַ but לְפִתְחַ.

p. 78, before Exercise xvi. Add, For the English-Hebrew exercises on this and the following Lessons, see pp. 226 sqq.

p. 80, § 201. Philologically the characteristic form of the Niphal is explained as being due to two sources, (1) a prepositive *na*, attenuated to *ni*; (2) a later proclitic *in* (Gesenius-Kautzsch, *Grammar*, § 51 *a*).

p. 88, l. 3 of Hebrew. אֶתְפָּאַר, pausal form of Hithp. in imperfect, 'I will glorify myself'.

p. 96, l. 15, *the imperfect*. Add, Vav Consecutive does not affect the vocalization of the perfect. For the many exceptions to the accent being thrown forward see Driver, *Hebrew Tenses*, § 110.

p. 98, l. 9. **They all take the tone**. This is misleading ; נִי, נוּ, הוּ, הָ never take it.

p. 99, l. 3 from bottom. Add, *Observation*. In Imperfects and Imperatives with ֶ this becomes ָ (long Qametz) before suffixes ; e. g. שְׁלָחֵנִי, וַיִּלְבָּשֵׁנִי ; וַיִּלְבַּשׁ, שְׁלַח.

p. 100, l. 7. Read *Obs.* With the infinitive the objective verbal suffix is almost confined to the 1st person sing. Otherwise the possessive form is used for the object.

p. 107, l. 15. Add, Hence we may distinguish between לָקַחַת (*to take*) and לָקַחְתָּ (Ezek. xxii. 12, Ginsburg, *thou hast taken*).

p. 119, bottom line. וַיְשַׁרְנָה. This stands for וַיְיַשְּׁרֵנָה. The first י is instead of ת, as regularly in Arabic.

p. 122, bottom. Add Hiph. partic. מַפְקִיד, מֻקִּים.

p. 144, l. 5 from bottom. כִּי אִם. This does not mean 'if not'. It often means 'except' or 'but', or, after an oath, 'surely'.

p. 153, l. 8 from bottom. יִרְדֹּף. A strange form of the imperf. Qal, perhaps developed from יִרְדַּף.

p. 155, l. 2 from bottom. *rare.* Add, and may be explained as really the singular ('my Maker'), the י being part of the root.

p. 180, l. 2 from bottom. *the semi-guttural* ר. Add, The form might be Qal or Hiphil, but the context here decides for the former.

p. 184, l. 5 from bottom. In these books the double accent *'ôleh wyórēd* (֫) is a stronger disjunctive than *athnach*, e. g. Ps. xxix. 9.

p. 203. *Chapter V.* The young student who desires to acquire a good Biblical style in Hebrew is advised to omit pp. 203–213, and pp. 216–226.

p. 217, bottom line. For צָלָה read הַצָּלָה.

p. 224, l. 6 from the bottom of the Hebrew. המקום, the Place, i. e. God.

p. 270, l. 4 from bottom of Table. בְּרֵכַת. Observe the *Daghesh lene* in the כ of the construct singular only.

PART I.

ORTHOGRAPHY.

LESSON I.

ON READING HEBREW.

1. Words and Sentences in the Hebrew Language are **written and read from right to left.**

Thus, the word we should read as LOT, would in Hebrew be written TOL; HAM, MH$_{a}$; KORAH, HR$_{a}^{o}$K.

2. From the examples given above it will be gathered:—

(*a*) That the Consonants are always written on the line;

(*b*) That the Vowels are written, sometimes on the line, sometimes above, and sometimes below it.

(*c*) That the Consonant standing immediately to the right of, below (to the right), or immediately above the Vowel, is *first* sounded, and the Vowel *after* it.

3. The Hebrew Alphabet consists of 22 letters, all of which are **Consonants.** There is no distinction between *capital* and *small* letters.

4. Originally Hebrew was written without vowels, but later, for the more accurate preservation of Hebrew literature, at a

time when Hebrew was ceasing to be a spoken language, a system of signs was introduced to fix the vowel-sounds (§ 17). These signs, which are the vowels, or rather *vowel-points*, are placed (as we have seen) *below*, *above*, or *in* the letters after which they are sounded.

5. The vowel-sounds are **ten** in number, viz.:—

A long, as *a* in f*a*ther.
E long, as *a* in f*a*te.
I long, as *ee* in f*ee*l.
O long, as *o* in f*oa*m.
U long, as *oo* in f*oo*d.

A short, as *a* in l*a*d.
E short, as *e* in p*e*n.
I short, as *i* in p*i*n.
O short, as *o* in p*o*nd.
U short, as *u* in b*u*t.

6. *A* long and short, *E* long and short, *I* long and short, *O* short, and *U* short are all written *below* their consonants.

As *Haran* NRH (a a); *Debir* RBD (i e); *Joktan* NTKJ (a o), etc.

7. *O* long is written *above*, and immediately to the left of its consonant; and *U* long *inside* the consonant *Vav*, corresponding to our English *v*. Sometimes also the *O* long stands above the consonant *Vav*.

8. When *U* long stands within *Vav*, or *O* long above *Vav* not having another vowel below it, this consonant *Vav* is **silent,** and only the *U* or the *O* is audible.

Thus, *Ruth* is written HTV̊R; *Lo*, V̊L.

9. But when the *Vav* has not only a long *O* above it, but another vowel-point either (1) *below* or (2) *before* it, it is sounded as *V*, and takes its true place as a consonant, being pronounced before the vowel standing under it.

Thus, *Koveh* is written HV̊K (e).

Exercise i.

[The student must remember that each *line*, as well as each *word*, is read from right to left.]

Write as in English :—

.ZVB 7 .GG 6 .NS 5 .RN 4 .LB 3 .ND 2 .RB 1

.NVMRH 12 .HPZM 11 .DRMN 10 .RBH 9 .HRK 8

.LGLG 17 .BVGS 16 .MVHN 15 .HVHJ 14 .TVL 13

.HHLB 22 .NVRBH 21 .HPLZ 20 .DVD 19 .HPZR 18

.HRVBD 25 .KRB 24 .RZG 23

Exercise ii[1].

Write as the above :—

1. HaM. 2. BeN. 3. DOR (i. 8). 4. HUR (i. 8). 5. HaDaD. 6. ZUR (i. 8). 7. TaMaR. 8. SaTaN. 9. MaRaH. 10. SeNeH. 11. PeLeG. 12. NOGaH (i. 8). 13. ZaDOK (i. 8). 14. ZiKLaG. 15. MeRaB. 16. RUTH. 17. LeBaNON (i. 8). 18. SiHON (i. 8). 19. ZaLMONaH (i. 8). 20. MeRiBaH. 21. DeBiR. 22. NUN (i. 8). 23. DiBON-GaD (i. 8). 24. NeBaT. 25. NOB (i. 8). 26. BeN-HaDaD. 27. MeNaHeM. 28. PeDaHZUR (i. 8). 29. PeDaHeL. 30. PUL (i. 8).

LESSON II.

THE ALPHABET.

10. Subjoined is a Table of the Hebrew Alphabet. Column A gives the *form* of the letters; B their names; C the symbols used to represent them in the following exercises; D their nearest English equivalent in pronunciation; and E their numerical value.

[1] The notes in the Exercises refer to previous Lessons.

TABLE I. CONSONANTS.

A. Form.	B. Name.	C. Sign.	D. English Equivalent.	E. Numerical Value.
א	Aleph	'	(see note C)	1
ב[1]	Bêth	b, bh	b, bh	2
ג[1]	Gîmel	g, gh	g (hard), gh	3
ד[1]	Dāleth	d, dh	d, dh	4
ה	Hē	h	h	5
ו	Vāv[3]	v[3]	v[3]	6
ז	Zayin	z	z	7
ח	Chêth	ch	ch (soft)	8
ט	Têth	ṭ	t	9
י	Yodh	y	y (j)	10
כ[1], final ך[2]	Kaph	k, kh	c (hard), k, kh	20
ל	Lāmedh	l	l	30
מ, final ם[2]	Mêm	m	m	40
נ, final ן[2]	Nûn	n	n	50
ס	Sāmech	ṣ	s	60
ע	Ayin	‘	(see note C)	70
פ[1], final ף[2]	Pē	p, ph	p, ph	80
צ, final ץ[2]	Tsādhê	ṣ, ts	z, ts	90
ק	Qōph	q	k	100
ר	Rêsh	r	r	200
שׁ or שׂ	Shîn or Sîn	sh, s	sh, s	300
ת[1]	Tāv	t, th	t, th	400

[1] For special properties of these six letters, see Lessons III and IX.
[2] See Lesson IV. [3] Often written *Wav* or *Waw* (the German *w*).

Notes on various Letters.

A. The *ch* sound of *Cheth* is always soft and sharp; pronounced as that in the Scotch *loch* or the German *mich*. *Gimel* (g) is always hard, as in *gale;* never soft, as in *gem*.

B. The student should distinguish carefully the forms of the following letters:—

ב *Beth* and כ *Kaph*. The *Beth* is squared, the *Kaph* rounded.

ג *Gimel* and נ *Nun*. The under-stroke of the *Gimel* is broken, while that of the *Nun* is joined at right angles to its perpendicular side.

ו *Vav* and ז *Zayin*. The upright stroke of the *Vav* is straight, while that of the *Zayin* is twisted. ן final goes below the line.

ה *He* and ח *Cheth*. The left perpendicular stroke of the *He* is divided from, while that of the *Cheth* is joined to, the rest of the letter.

ד *Daleth* and ר *Resh*. The *Daleth* is squared, the *Resh* rounded.

שׁ *Shin* and שׂ *Sin*. These are regarded as one letter. When the dot above stands on the right-hand side, the letter is *Shin*, and sounded *sh;* but when this dot is on the left-hand side, the letter is *Sin*, and pronounced *s*. Thus שׂלה (a a) is read *Shalah*, but שׁלה (a a) *Salah*.

C. The two letters א *Aleph* and ע *Ayin* have no true equivalent sound in English, and are practically unsounded. In transliteration they are represented by the smooth breathing ' (*spiritus lenis*) for א (except when it quiesces in a vowel, see Lesson X), and by the rough breathing ‘ (*spiritus asper*) for ע.

D. *Ayin*, according to the pronunciation of some nationalities, has a nasal sound, approaching gn or ng, while the LXX makes it Γ (g) in the word עמ(a)רה(a) *Amorah* (*Gomorrha*). But by English scholars *Ayin* is very often left unpronounced. In fact, there can now be laid down no exact distinction of sound between the letters *Aleph* and *Ayin*, though undoubtedly such distinction originally existed.

LESSON III.

OF THE ASPIRATES.

11. The six letters marked (1) in column A of the Alphabetical Table, viz. בּ, גּ, דּ, כּ, פּ, and תּ, may be sounded in two different ways:—

(*a*) When *no dot* stands in them, they are pronounced with a faint aspiration. In this case, *Beth* is pronounced *Bheth* (the *b* sound being aspirated as *bh*, nearly =*v*). *Kaph* loses its hard sound, and becomes *Khaph* (*kh* soft, almost as in *Cheth*). *Pe* is *Phe* (*ph* instead of *p*). *Thav* has the *th* sound, as in the English *thought*. The omission of the dot in the two letters *Gimel* and *Daleth* softens the *g* and *d* to *gh*, *dh*, but the difference in sound is hardly perceptible.

Thus, בַּת is *bath*, but בָּת *vath*; כִּי *khi*, פִּי *phi*.

(*b*) When the dot, known by the name of **Daghesh Lene**, stands in one of these six letters, the consonant loses its aspiration. And in this case *Beth* is *b*; *Kaph*, *k* or *c* hard; *Pe*, *p*; *Thav*, *t*.

The dot is generally found standing in one of these six letters at the **beginning, not at the close** of a word or syllable; but see § 25 *d* (2).

12. Hebrew grammarians, in order to aid students in remembering these changes, have combined the six letters into the mnemonic word **B^{e}ghadhk^{e}phath,** in Hebrew characters, בְּגַדְכְּפַת.

Exercise iii.

Read and put into English characters the following:—

1. אָב 2. גַּד 3. הֹ֫ר 4. דֹּ֫ר 5. לֵב 6. בֵּן

7. אֵלֶה 8. אַסָּא 9. דָּוִד 10. נֶדֶב 11. נֵר

12. סַדַּר 13. שָׂרָה 14. צֶלֶק 15. נָתָן 16. כַּרְמֶל

17. אֲרוֹנָה 18. יְהוֹ֫ה 19. רֹאשׁ 20. עֵת 21. פֶּתַח

22. יִשְׂרָאֵל 23. צֹ֫ר 24. שְׁלֹמֹ֫ה

Exercise iv.

Put into Hebrew characters, as the above:—

1. DaN. 2. RaBh. 3. QISh (י. § 19 B). 4. SaRaH. 5. BeN. 6. ShaRON (i. 8). 7. MeTh. 8. DaQ. 9. HaGhaH. 10. TheRaH. 11. RaChaBh. 12. KOR (i. 8). 13. GiLGaL. 14. DaViDh. 15. MoSheH. 16. BaRaDh. 17. GaMaL. 18. DaMeSheQ. 19. TaRaDh. 20. JaBhaL. 21. VaV. 22. ZaYiN (ז). 23. CheBhRON (i. 8). 24. LUDh. 25. NUN. 26. PaRaSh. 27. $aDaQ. 28. QaLaL.

Exercise v (Reading).

We give here a few verses written in Hebrew Consonants, with interlinear pronunciation of the words. The student must be careful to distinguish the difference of sound caused by the presence or absence of *Daghesh Lene*. Each syllable must be fully sounded, and the vowels pronounced according to Lesson I. 5. The transliteration is according to column C of the Table in Lesson II (p. 4).

1. בְּדַבֵּר אֲדֹנָי שָׁמַיִם נַעֲשׂוּ
   na-'asu sha-mayim Ado-nai bi-dhebhar 1.

2. גֵּר אָנֹכִי ; כִּי גֵר אָנֹכִי
   'a-nokhi gher ki ; 'a-nokhi ger 2.

3. הוֹר לְדוֹר . דִּלְּפָה נַפְשִׁי
   naph-shi da-lephah ledhor. dor 3.

4. כִּי זָכַר אֶת דְּבַר קָדְשׁוֹ
   kodh-sho dhebhar 'eth zakhar ki 4.

5. פִּי פָּעַרְתִּי וְאֶשְׁאָפָה
   va'esh'aphah pha-'arti pi 5.

6. תָּעִתִּי כְּשֶׂה אֹבֵד
   'obhedh keseh ta-'ithi 6.

Exercise vi.

Write in English characters (Table I, column C):—

1. גֹּמֶר : 2. מָגוֹג : 3. כּוּשׁ : 4. חֵת : 5. עֵבֶר :

6. פֶּלֶג : 7. דְּקָלָה : 8. אֲבִי : 9. נָדָב : 10. תַּחַת : 11. גַּת :

12. גֹּעַ : 13. בְּצַר : 14. גַּד : 15. תּוֹלָע : 16. צְבָא :

17. בָּלַע : 18. דּוֹד : 19. תֹּפֶל : 20. אֶשְׁבֵּל : 21. כַּרְמִי :

22. פִּתְרוֹס : 23. יִפְלַט : 24. צוֹפַח : 25. בֶּכֶר : 26. פַּנָּה :

27. כְּנַעַן : 28. תִּרְשִׁישׁ : 29. פֶּרֶס : 30. טֶפַח : 31. קֶדֶר :

32. מָכָר : 33. עִבְרִי : 34. אֵת : 35. בְּרִיאָה : 36. כִּי :

37. פַּשְׁעִי : 38. אֲבִי :

LESSON IV.

OF FINAL AND 'DILATABLE' LETTERS.

13. The five letters marked (²) in column A of the Alphabetical Table assume a different form when they stand at the *end* of words, where (as Finals) they are thus written: *Kaph* (כ) ך; *Mem* (מ) ם; *Nun* (נ) ן; *Pe* (פ) ף; and *Tsadhe* (צ) ץ.

14. The difference in the form of the Finals is of great service to the student. For, standing as they always do at the end of words, they serve as landmarks in passages where whole lines are written without any break in the letters.

15. Like *Beghadhkephath*, the Finals are combined into one word by Hebrew grammarians, who term them *Kamnephets*, in Hebrew characters כַּמְנְפֶּ"ץ.

16. Certain letters are enlarged where necessary to fill out a line, as words cannot be divided. These *literae dilatabiles* are א ה ל ם ת.

EXAMPLES.

מ and ם . . . עָמֵל, *'amel*, a labourer; . . עָם, *'am*, people.

נ and ן . . . אֲנִי, *'ani*, I; . . . . . עֲנָן, *'anan*, a cloud.

פ and ף . . אֵפוֹד, *'ephodh*, an ephod; . . אַף, *'aph*, a nostril.

צ and ץ . . . עֲצָה, *'eṣah*, counsel; . . . . . עֵץ, *'eṣ*, a tree.

Exercise vii.

Write in English characters:—

1. בָּד: 2. הֵם: 3. גַּן: 4. כָּה: 5. מִי֫ן: 6. מֶלֶךְ:
7. לָךְ: 8. דֶּרֶךְ: 9. בְּתוֹךְ: 10. שֵׁם: 11. דָּן:
12. נָתַן: 13. זָקֵן: 14. אֵלָּה: 15. זוּלָת: 16. קָצָה:
17. חֵץ: 18. בִּי֫ן: 19. פָּצַץ: 20. אָדָם: 21. דָּמָם:
22. שָׁפָן: 23. אֶרֶץ: 24. חָלָץ: 25. אֱלֹהִים: 26. לְבָנוֹן:
27. יַרְדֵּן: 28. עֶרֶךְ: 29. שָׁלַח: 30. תָּכֵן:

Exercise viii.

Write in Hebrew consonants:—

1. RaKh. 2. LeKh. 3. BaKh. 4. LaMeKh. 5. HOLeKh (i. 8). 6. YaDeKh. 7. ShaM. 8. QUM (i. 8). 9. QeDeM. 10. PeN. 11. LaHeN. 12. HaMON (i. 8). 13. NUPh (i. 8). 14. ToPh. 15. TaPhaPh. 16. Baa. 17. QaMe$. 18. BeN. 19. 'aDhaM. 20. BaYOM (i. 8). 21. Be SheM. 22. KoReM. 23. SheLaLaM. 24. ṬaRaPh. 25. YeLeKh. 26. MaYiM. 27. YaYiN. 28. 'aLePh. 29. ṢaMeKh. 30. PeRe$.

LESSON V.

OF THE LONG VOWELS.

17. While Hebrew was a living language, only the consonants were written. But the three typical vowel sounds, A, I, U, were *sometimes* indicated by the three consonants א, י, ו. It was not until about the seventh century of the Christian era that the present vowel system was invented by the Jewish doctors (Massoretes, from *Maṣṣorah*, מַסֹּרָה 'tradition').

18. The Hebrew vowels are expressed by external signs written under, over, or within the consonants. In cases where the Massoretes found the vowel already indicated by a consonant (§ 17), they still added their own vowel-sign. Hence it happens that in the present printed text of the Bible certain of the

vowels are found in two forms: (1) with a consonant, **scriptio plena**; (2) without a consonant, **scriptio defectiva**. These vowels are *long* e, i, o, and u.

19. There are **ten** vowel sounds, five long and five short.

Long Vowels.

1. Qāmets (ָ) . . . . . = { ā, written *below* the consonant after which it is sounded, as גָּד *Gad.*

2. Tsērê (ֵ or ֵי) . . . = { ē, written *below* its consonant, as גֵּר *ger*, בֵּן *ben.*

3. Long Chīreq (ִ or ִי) = { ī, written *below* its consonant, and generally followed by י, which in such a case is silent, and termed quiescent (p. 5, Note C), as לִי *li.*

4. Chôlem (ֹ or וֹ) . . . = { ō, written *above* and immediately to the left of the consonant after which it is sounded; often combined with a quiescent Vav. Thus, כֹּה *koh*, יוֹם *yom.* But the Vav must be sounded (1) when another vowel stands below it, as קוֶֹה *qoveh;* or (2) when any vowel or a certain point called *Sh°va* is under the consonant immediately preceding, as עָוֹן *'avon.*

5. Shûreq (וּ or ֻ) . . . = { ū, written *inside* a Vav, which is quiescent. But the Vav with a dot is *double v* (§ 34), and not *u* when another vowel stands *below* it or *before* it, e.g. עִוֶּר *'ivver.* In every other case the Vav with a dot inside it is *u*, as הָיוּ *hayu.*

Notes on the Long Vowels.

A. For the pronunciation of the vowels the student must carefully refer to § 5. In transliteration the circumflex ˆ over a vowel denotes that it is followed by its homogeneous semi-vowel.

B. Of the five long vowels three (*a*, *e*, *i*) are written below their consonants; one (*o*) above (often accompanied by a Vav quiescent); and one (*u*) inside a Vav quiescent. The alternative form ־ is rare. The vowel ī is frequently, and ē more seldom, accompanied by a quiescent י.

C. Thus four of the vowels have two forms:

Fully written	ê ◌ֵי	î ◌ִי	ô ◌ֹו	û ◌ּו
Defectively written .	ē ◌ֵ	ī ◌ִ	ō ◌ֹ	ū ◌ּ

D. The dot on שׁ represents also a *Chôlem*, to be sounded *before* the *sh*, when the consonant immediately preceding it has no vowel-point, as מֹשֶׁה *Mosheh* (Moses).

E. The dot on שׁ likewise represents *Chôlem*, to be sounded *after* the *s*, when no vowel stands below this *Sin*, as שֹׂנֵא *sonē* (enemy).

F. שׁ (with two dots above it) is *Shō*, when no vowel stands below it, as שְׁנֵה *shōneh*; and *ōs* when the consonant immediately preceding has no other vowel-point, as עֹשֶׂה *'ōseh*.

G. When a Vav, accompanied by *Chôlem*, is audible, this vowel (ô) is sounded after the Vav if another vowel immediately precedes; before it if another vowel immediately follows, e. g. עָוֹן, קָוֶה (cf. Laws of Syllables, § 44 sqq.)

Exercise ix (Reading).

1. כִּי לֹא בֶן בִּיתִי׃ 2. קוּמִי אוֹרִי כִּי בָא אוֹרֵךְ׃
bêthî khēn lo kî 1. qûmî 'ôrî kî bha 'ôrêkh 2.

3. קוֹל קוֹרֵא׃ 4. גֵּר אָנֹכִי׃ 5. יָבֵשׁ חָצִיר נָבֵל צִיץ׃
qôrē qôl 3. 'anokhî gēr 4. nābhēl chāṣîr yābhēsh 5.

6. חָבֵר אֲנִי׃ 7. שִׁירוּ לוֹ שִׁיר׃ 8. רָאִיתִי רָשָׁע עָרִיץ׃
'ānî chābhēr 6. shîr lô shîrû 7. rā'ithî rāshā' 'ārîṣ 8.

Exercise x.

Write in English characters :—

1. גָּד : 2. בָּד : 3. חָם : 4. שָׁם : 5. מָה : 6. בָּרָה :
7. יָפָה : 8. צָבָא : 9. רָעָה : 10. שֵׁן : 11. עֵץ : 12. לֵךְ :
13. שֵׁד : 14. פִּי : 15. קִישׁ : 16. תִּירוֹשׁ : 17. לוֹ : 18. מִיץ :
19. כֹּל : 20. לוּט : 21. אֹתוֹ : 22. קוֹץ : 23. צֹאן :
24. קָרוֹב : 25. בּוּשׁ : 26. שׁוּב : 27. פּוּט : 28. סָגוּר :
29. מִשֶּׁה : 30. גְּדוֹל : 31. אָנֹכִי : 32. לָשׁוֹן :

Exercise xi.

Write in Hebrew :—

1. Dān. 2. Shēm. 3. Rûth. 4. Qôph. 5. Qish. 6. Gār. 7. Hēn. 8. Lō'. 9. Ṣûṣ. 10. Hāyāh. 11. Shîn. 12. Sîn. 13. Lākh. 14. Shālôm. 15. Nûn. 16. Vāv. 17. Môṣ. 18. Yôshēbh. 19. Gādhôl. 20. Qûm. 21. Yôm. 22. Shōmēr. 23. Bi. 24. Bānîm. 25. Dābhār. 26. Shûr. 27. Bēn. 28. Chôm. 29. Hāyû. 30. Pōqēd.

LESSON VI.

OF THE SHORT VOWELS.

20. The short vowels are five in number, viz. :—

(*a*) Pathach (ַ) . . . . . = { ă, written *below* the consonant after which it is sounded, as בַּל *bal*, not.

(*b*) Sĕghol (ֶ) . . . . . = { ĕ, written *below* its consonant, as גֶּבֶר *gebher*, a man.

(*c*) Short Chireq (ִ) . . . . = { ĭ, written *below* its consonant, as מִן *min*, from.

(*d*) (Qomets or) Qamets chatuph (ָ) . . = { ŏ, written *below* its consonant, as כֹּל *kŏl*, all.

(*e*) Qibbuts (ֻ) . . . . . = { ŭ, written *below* its consonant, as כֻּלָּם *kullam*, all of them; (for ֹל see § 34.)

Notes on the Short Vowels, etc.

A. All the short vowels are written below their consonants.

B. **Three defects in the vowel system** must be noted:—

(1) *Qamets* (*a* long) and Q. chatuph (ŏ) are alike in form, and can only be distinguished by certain rules, for which see Lesson XII. Till then the sign ◌ָ will always stand for *Qamets* (*a* long), except where a special note or translation is given.

(2) The sign of short ĭ ◌ִ may also stand for long ī. But long ī is most frequently written with a *quiescent* י.

(3) *Shureq* (*u* long) and *Kibbuts* (*u* short) may both be expressed by ◌ֻ. But *Shureq* is rarely so written, and the laws of Lesson XI readily prevent confusion.

C. *Aleph* and *Yodh* are *quiescent* (i. e. not sounded) when they are not marked with a vowel-point (Lessons II C and X). Their presence, however, in such cases is necessary, to mark the *root* of the word, even though they may not be audible. So הוּא is *hu*, he (not *hua*); הִיא *hi*, she (not *hia*); אוּלַי *ulai*, perhaps (not *aülai*); שָׁאוּל *Shaul*, Saul (not *Sha-a-ul*). Of course the Vav quiesces in like cases in *Cholem* and *Shureq*.

D. *Diphthongs.* *Yodh* preceded by *a*, whether *long* or *short*, forms the diphthong *ai* (pronounced *aye*), as חַי *chai*, living; preceded by *e long* or *short*, *ei* or *ey* (pronounced *eh*), as אֵין *eyn*, not; גֶּיא *gey*, valley; preceded by *o long* or *short*, *oi*, as הוֹי *hoi*, ho! גּוֹי *goi*, nation.

E. *Vav* preceded by *a long* or *short* is *av*, as וָו *Vav;* preceded by *e long* or *short*, *ev*, as שֶׁלְוָו *shelev*, peace, happiness; preceded by *āy*, *āyv* (pronounced *āv*), as כְּלָיו *kēlayv.*

F. Except in the cases under D each vowel must have its full sound, and be syllabled. The English *hair* would be ha-ir; *bear*, be-ar; *maintenance*, ma-in-tĕ-nan-ce, etc.

Exercise xii (Reading).

1. עַל־יַד׃ 2. אֶרֶג׃ 3. מִן׃ 4. חָק׃ 5. טֻחָה׃
'al-yadh 1. 'eregh 2. min 3. choq 4. ṭuchāh 5.

6. הוֹלֵךְ׃ 7. תָּמִים׃ 8. וּפֹעֵל׃ 9. עֲשֵׂה־לָהֶם׃
hôlēkh 6. tāmîm 7. ûphō'ēl 8. 'asēh-lāhem 9.

10. אַד־מָתַי׃ 11. אָנֹכִי לַיהוָה אָנֹכִי אָשִׁירָה׃
'ad-māthai 10. 'ānōkhî laYHVH 'ānōkhî 'āshîrāh 11.

12. מָגֵן אִם יֵרָאֶה וָרֹמַח׃ 13. מַיִם שָׁאַל חָלָב נָתָנָה׃
vārōmach yērā'eh 'im māghēn 12. nāthānāh chālābh shā'al mayim 13.

14. עַל־דֶּרֶךְ שִׂיחוּ׃ 15. אֶרֶץ רָעָשָׁה גַּם־שָׁמַיִם נָטָפוּ׃
sîchû 'al-derekh 14. nāṭāphû shāmayim gam rā'āshāh 'ereṣ 15.

Exercise xiii.

Write in English characters:—

1. שׁוֹמֵר׃ 2. אֵין׃ 3. אֶרֶץ׃ 4. אֶת מִי יוֹרֶה דֵּעָה׃
5. זֶה יֹאמַר לַיהוָה אָנִי׃ 6. פֶּלֶא יוֹעֵץ אֵל שַׁר־שָׁלוֹם׃
7. יֵשׁ אֶחָד אֵין שֵׁנִי גַּם בֵּן וָאָח אֵין לוֹ׃ 8. יָשׁוּבוּ עַל
עֵקֶב׃ 9. כִּי בַעַר אָנֹכִי מֵאִישׁ׃ 10. אֶת־כָּל־זֶה רָאִיתִי׃
(kŏl)

Exercise xiv.

Write in Hebrew, with short vowels:—

1. Bath. 2. Mah. 3. Reghel. 4. Gan. 5. Lechem. 6. Rabh. 7. Min. 8. Shelegh. 9. Deleth. 10. Pethach. 11. Qesher. 12. Zeh. 13. Raq. 14. Gam. 15. Kol. 16. Mesheq. 17. Qeren. 18. Peredh. 19. Neghedh. 20. Mechqor. 21. Yachadh. 22. Metheq. 23. Derekh. 24. Miqveh. 25. Methegh. 26. Na'al. 27. 'Ayin. 28. Pegha' (ע). 29. Ṣedeq. 30. Ṣar. 31. Sheqel.

LESSON VII.

OF SHᵉVA SIMPLEX OR SIMPLE SHᵉVA.

21. The **final consonant** of a word is generally **unpointed,** e. g. דָּבָר. Every other consonant (not quiescent, Lesson X) must have either a vowel or a sign to indicate the absence of a vowel.

22. This sign, viz. ◌ְ, is called **Shᵉva;** and is indicated in the following exercises by a small e above the line, e. g. דְּבַר *dᵉbhar.*

23. This Shᵉva signifies either (*a*) the **end** of a syllable, or (*b*) the **beginning** of a syllable. In the first case it is termed **Silent Shᵉva,** from the fact of its being inaudible; in the second case **Vocal Shᵉva,** from the fact of its being audible as a very short *e.*

Thus, אֶפְרַיִם is *'eph-ra-yim,* but רְאוּבֵן *Rᵉ'u-bhen.*

24. It thus becomes important to determine when a Shᵉva is vocal and when silent. The answer to this question is involved in the doctrine of syllables (Lesson XI). The following rules may, however, be given for guidance.

Shᵉva is vocal, and therefore audible (as *ĕ*):—

(1) At the **beginning** of words, i. e. when it stands under the first consonant, as כְּלִי *kᵉli.*

(2) In the middle of words, when it stands under the **first consonant** of a **new syllable.** This occurs—

(*a*) After a **long vowel** not marked with any accent, as נִינְוֵה *Ni-nᵉveh.*

(*b*) After a perpendicular line standing to the left of a vowel, called **Methegh,** as אֲבֶלָה *'a-bhᵉlah.*

(*c*) When the **preceding consonant has a Shᵉva,** as אַשְׁקְלוֹן *'ash-qᵉlon.*

(*d*) Under letters containing the dot called **Daghesh** (Lessons III, IX), as דַּרְכְּמוֹן *Dar-kᵉmon;* קִטְלוּ *qiṭ-ṭᵉlu.*

(*e*) After a so-called **slight vowel** (Lesson XV), as בִּדְבַר *bi-dhᵉbhar.*

(*f*) When **Beghadhkephath** follows, unmarked by *Daghesh Lene,* as לְבָנוֹן *Lᵉbha-non ;* בִּדְרַת *bi-dᵉghath.*

25. **Shᵉva is silent,** and only acts as **divider of syllables :—**

(*a*) When the vowel preceding is a short one, as אַחְאָב *'Ach-'abh.* **Except** when a *Methegh* (§§ 66, 67) stands to the left of that vowel, as in לִהְיוֹת *li-hᵉyoth,* or the short vowel preceding is a slight one.

(*b*) After an **accented long vowel,** as תַּקְתִּלְנָה.

(*c*) When two Shᵉvas come together, the **first is silent,** and the **second vocal,** as סִפְּרֶכֶם *ṣiph-rᵉkhem.*

(*d*) Shᵉva may in two cases stand at the **end** of a word, and then is always *quiescent :* (1) If the word ends in Kaph, as מֶלֶךְ *me-lekh ;* (2) If the word ends in two unpointed consonants both take silent Shᵉva, as קָטַלְתְּ *qa-ṭalt.*

(*e*) Shᵉva is also silent *before* a Daghesh, i.e. when it stands under the consonant immediately preceding that having a dot in it, as מַעְבְּרוֹת *ma'-bᵉroth* (§ 49).

Exercise xv (Reading).

1. לְאָסָף׃ 2. נִשְׁמְרוּ בְּעֵין־דֹּאר׃ 3. אִם אֶשְׁכָּחֵךְ

l'a-ṣaph 1. bhᵉ'en-do'r nish-mᵉdhu 2. 'esh-ka-chekh 'im 3.

4. בְּנְיָמִין זְאֵב יִטְרָף׃ יְרוּשָׁלַם תִּשְׁכַּח יְמִינִי׃

yiṭ-raph zᵉ'ebh Bin-ya-min 4. yᵉmi-ni tish-kach Yᵉru-sha-laim

5. וְהֶלְכוּ גוֹיִם לְאוֹרֵךְ וּמְלָכִים לְנֹגַהּ זַרְחֵךְ׃

zar-chekh lᵉno-ghah u-mᵉla-khim lᵉ'o-rekh gho-yim vᵉha-lᵉkhu 5.

6. נַפְשִׁי יְשׁוֹבֵב יַנְחֵנִי בְמַעְגְּלֵי־צֶדֶק לְמַעַן שְׁמוֹ׃

shᵉmo lᵉma-'an ṣedeq bhᵉma'-gᵉlei yan-che-ni yᵉsho-bhebh naph-shi 6.

7. הֵן עַבְדִּי אֶתְמָךְ־בּוֹ בְּחִירִי רָצְתָה נַפְשִׁי׃

naph-shi ra-ṣᵉthah bᵉchi-rī bo 'eth-mokh 'abh-di hen 7.

Exercise xvi.

Write in English characters, indicating vocal Sh^{e}va by a small ^{e} above the line:—

1. בְּאֶרֶץ׃ 2. וְאַחַר׃ 3. חֶצְרוֹן׃ 4. וּבְנֵי׃ 5. תַּלְמַי׃
6. גְּשׁוּר׃ 7. הָרְבִיעִי׃ 8. יִבְחָר׃ 9. רְאוּבֵן׃
10. זְכֹר׃ 11. נֶהֱפְכָה׃ 12. מַרְאֵה׃ 13. יְרַדְּפוּנִי׃
14. וְשַׁבְתִּי בְּבֵית־יְהוָה לְאֹרֶךְ יָמִים׃ 15. עֻזָּה
בְּצָרוֹת נִמְצָא מְאֹד׃ 16. נֵר לְרַגְלִי דְּבָרֶךָ׃ 17. כְּבוֹד
מַלְכוּתְךָ יֹאמֵרוּ׃ 18. וּמֶמְשַׁלְתְּךָ בְּכָל (b^{e}khŏl) דּוֹר
וָדוֹר׃ 19. לְגֵּר יַם־סוּף לְגָזְרִים (ligh^{e}zārim) כִּי לְעוֹלָם
חַסְדּוֹ׃

LESSON VIII.

OF SH^{E}VA COMPOSITUM, OR COMPOUND SH^{E}VA.

26. **Compound Sh^{e}va** is the name given to simple Sh^{e}va accompanied by one of the three short vowels, *Pathach* (ַ); *Seghol* (ֶ); or *Qomets* (ָ). Such compound is termed a **Chateph-vowel** (חָטֵף=hasty).

27. The compound Sh^{e}va **takes the sound of its accompanying vowel,** made somewhat shorter in utterance. Hence the names in § 29. Like simple Sh^{e}va, it cannot with its consonant form a complete syllable, but can only *begin* one.

28. Compound Sh^{e}va is **chiefly found** under one of the four letters א, ה, ח, ע, which are those letters of the alphabet classed as **gutturals** (§ 58).

29. There are three forms of compound Sh^{e}va, named after the three accompanying vowels:—

(1) **Chateph-Pathach** (ֲ) sounded as very short *a*, as עֲמָשָׂא *'Amasa.*

(2) **Chateph-Seghol** (ֱ) sounded as very short *e*, as אֲלִיאָב *'Eliabh.*

(3) **Chateph-Qomets** (ֳ) sounded as very short *o*, as חֳצִי *Choṣi.*

30. In compound Sh^{e}va both the vowel and the Sh^{e}va stand under the same consonant, and are regarded as *one*, while a simple Sh^{e}va must always stand *alone* under its consonant.

31. It should also be noted that **the sign ֵ accompanied by a Sh^{e}va is always *o* short** (§ 55).

Notes on Compound Sh^{e}va.

A. The student will observe that the presence of a compound Sh^{e}va generally affects the vowel-points immediately preceding in such a way as to make them become the same as that with which the Sh^{e}va is compounded, as חֶחֱלִי *hech^{e}li* (§ 65. *c*).

B. It should be carefully noted that the **compound Sh^{e}va is essentially a Sh^{e}va** conforming to the laws of simple Sh^{e}va, and **not a full vowel.**

TABLE II. VOWELS.

Class.	Long.	Short.	Sign.	Name.	Examples.
A	ā	a	ָ ַ	Qāmets Pathach	דָּבָר בַּל
E	ē ê	e	ֵ ֶ	Tsērê Sēghôl	בֵּין בֵּן מֶלֶךְ
I	ī î	i	ִ ִ	Long Chîreq Short Chîreq	לִין הַקְטִיל
O	ō ô	o	ֹ ָ	Chôlem Qāmets chatuph or Qōmets	טוֹב מֹשֶׁה קָטְלִי
U	ū û	u	ֻ ֻ	Shûreq Qibbuts	קֻם or קוּם יִקַּח
Indistinct Vowels — Simple Sh^{e}va		e	ְ	Sh^{e}va	בִּלְי
Indistinct Vowels — Compound Sh^{e}vas		a	ֲ	Chateph-pathach	חֲמוֹר
		e	ֱ	Chateph-seghol	אֱלֹהִים
		o	ֳ	Chateph-qomets	חֳלִי

Exercise xvii (Reading).

In transliteration the compound Sh^{e}vas are represented by a, e (Gk. ϵ), o above the line.

1. חֲנוֹךְ׃ 2. הַהֲרָרִי׃ 3. אֱלִיפָל׃ 4. אֱלִיאֵל׃
1. chᵃnôkh 2. hahᵉrārî 3. 'ᵉliphāl 4. 'ᵉli'ēl

5. אָהֳלֵי־קֵדָר׃ 6. בִּימֵי שַׁמְגַּר בֶּן־עֲנָת בִּימֵי יָעֵל
5. 'ohᵒlê-qēdhār 6. bîmê ben-'ᵃnāth Shamgar bîmê yā'ēl

7. מִי־זֶה בָּא מֵאֱדוֹם׃ 8. יִבְחַר חָדְלוּ אֶרְחוֹת׃
7. mî-zeh bâ mē'ᵉdhôm 8. yibhchar chādhᵉlû 'ᵒrāchôth

9. וַעֲמָן שַׂר־צְבָא מֶלֶךְ־אֲרָם הָיָה אֱלֹהִים חֲדָשִׁים׃
9. veNa'ᵃmān sar-ṣᵉbhâ melekh-'ᵃrām hāyâh chᵃdhāshîm 'ᵉlōhîm

אִישׁ גָּדוֹל לִפְנֵי אֲדֹנָיו וְנִשָּׂא פָּנִים כִּי־בוֹ
'ish gādhôl liphᵉnê 'ᵃdōnāyv ûnᵉsū' phānîm kî-bhô

נָתַן יְהוָה תְּשׁוּעָה לַאֲרָם׃
nāthan YHVH t^{e}shû'âh la'ᵃrām

Exercise xviii.

Write in English characters:—

1. נַחֲמוּ׃ 2. בָּעֲרָבָה׃ 3. הַלּוּא׃ 4. אַשָּׁר׃ 5. יַעֲקֹב׃
6. אֲנִי׃ 7. חָרְבִי׃ 8. בַּעֲמַל אֱנוֹשׁ אֵינֵימוֹ׃ 9. וַאֲנִי־
בַעַר וְלֹא אֵדָע׃ 10. תָּאֳנַף־בָּנוּ׃ 11. אָמֶת מֵאֶרֶץ
תִּצְמָח׃ 12. אוֹדְךָ אֲדֹנָי אֱלֹהַי בְּכָל (b^{e}khŏl) לְבָבִי׃
13. וַיַּעַל שָׁדַי וְכָל־ (khŏl) אֲשֶׁר־בּוֹ׃ 14. מֹשֶׁה
וְאַהֲרֹן בְּכֹהֲנָיו׃ 15. הֲלֹא אֱלֹהִים זְנַחְתָּנוּ׃
16. אֱלֹהִים אַל־דָּמִי לָךְ׃

LESSON IX.

OF DAGHESH LENE AND FORTE.

32. *Daghesh* is a dot or point standing within a consonant, and, according to the change it occasions, is termed **Daghesh Lene** (weak Daghesh) or **Daghesh Forte** (strong Daghesh).

33. *Daghesh Lene* is found only in the six **aspirates** בּ, גּ, דּ, כּ, פּ, תּ (*b*^{e}*ghadhk*^{e}*phath*), and has the effect of **removing the aspiration** (§ 11 *b*). *Daghesh Forte* may occur in **any** consonant, **except the gutturals** א, ה, ח, ע, and the semi-guttural ר; its effect is to **double its consonant.** It is in fact a contraction: thus עַמִּי is written instead of עַמְמִי.

34. It will be seen by § 33 that doubt as to whether a Daghesh is *lene* or *forte* can only occur in the case of the six aspirates. The following rules will suffice to distinguish:—

(*a*) The first consonant of a word cannot be doubled, and cannot therefore take Daghesh *forte* (exception in § 37. 3). Thus בֵּן is *bēn*.

(*b*) Daghesh in an aspirate **immediately preceded by a vowel** is *forte*. Thus לִבּוֹ is *libbô*.

(*c*) Daghesh in an aspirate **immediately preceded by a silent Sh**^{e}**va** is *lene*. Thus מִשְׁפָּט is *mishpāṭ*.

35. *Daghesh Forte* in an *aspirate* is also *Daghesh Lene*, and hardens the consonant before doubling it, i. e. בּ is *bb*, not *bhbh*.

36. The student will have noticed that the aspirates sometimes have Daghesh Lene, sometimes not. The following are the rules which determine its presence or absence:—

i. **Daghesh Lene stands in** a *b*^{e}*ghadhk*^{e}*phath* letter—

(*a*) At the **beginning of a sentence or division of a sentence**; also of words standing by themselves, as in vocabularies and lexicons.

(*b*) After a **closed syllable** (i. e. a syllable ending in a sounded consonant), whether in the same or a previous word, e. g. הַר גָּבוֹהַּ *a high mountain* (for הּ see

§ 60) ; כָּל־דָּבָר *every word ;* הִקְדַּשְׁתָּ *thou hast sanctified.*

(*c*) In the b^eghadhk^ephath letter at the end of a word which **terminates with a double-closed syllable,** e. g. קָטַלְתְּ *thou* (fem.) *hast killed ;* כָּתַבְתְּ *thou* (fem.) *hast written.*

ii. On the contrary, these letters are written **without Daghesh Lene** and are aspirated—

(*a*) In the first letter of a word when the **preceding word ends with an open syllable** (i. e. a syllable ending in a vowel or silent consonant), it being remembered that ה (see § 60) and ע, although in ordinary pronunciation not audible, nevertheless always form a closed syllable, e. g. צָבָא גָדוֹל *a great army ;* אֵלַיִךְ בָּאתִי *I have come to thee ;* but שֵׁמַע בָּנִים *a rumour about sons ;* גֹּבַהּ גָּדוֹל *a great height.* But if the former of the two words is separated from the latter by a distinctive accent (see § 79) Daghesh Lene may stand.

(*b*) Generally **after a vowel or Sh^eva vocal,** whether simple or composite, e. g. אָב *a father ;* אֶכְתֹּב *I will write ;* גְּבֶל *a limit ;* יָפְיְ *beauty ;* מַלְכֵי *kings.*

(*c*) In the כ of the termination כֶם and כֶן, whether preceded by a closed or open syllable. See also § 24 *e.*

37. The following are the **principal cases of Daghesh Forte :—**

(1) Where the same consonant *occurs twice* without an intervening vowel, e. g. נָתַנּוּ *we have given,* for נָתַנְנוּ.

(2) Where a consonant is *assimilated* to the one following, e. g. יִתֵּן *he will give,* for יִנְתֵּן (Dag. *lene*) ; יִקַּח for יִלְקַח. A good example is the definite article, perh. once הַל, now attenuated into the prefix הַ, with Daghesh in the first letter of the word to which it is prefixed : thus, *the gold* הַזָּהָב. Both these cases may be called **Daghesh Forte Compensative.**

(3) Where two words are *closely connected,* e. g. מַה־לְּךָ *what is it to thee ?* מַה־זֶּה *what is this ?* This is called **Daghesh Forte Conjunctive.**

(4) Where a doubled letter is characteristic of the word's formation. Thus, from שָׁבַר *he has broken* comes שִׁבֵּר *he has crushed;* from גָּבַר *he has become strong* comes גִּבּוֹר *strong.*

Daghesh Forte Characteristic.

38. But the reduplication is omitted, and **Daghesh Forte falls away:—**

(*a*) At the end of words, with exception of אַתְּ and נָתַתְּ.

(*b*) With יְ, e. g. הַיְאֹר *the river,* for הַיִּאֹר; וַיְהִי *and he was,* for וַיִּהִי. (Exceptions are rare, e. g. הַיְהוּדִים *the Jews;* הַיְוָנִים *the Greeks;* הַיְעֵלִים *the wild goats.*) Also with some other letters when they are pointed with Sheva vocal, especially נ and ק.

(*c*) Always with the gutturals and ר.

Exercise xix (Reading).

Note—In this and the following exercise say whether the Daghesh is *lene* or *forte*, and explain its presence (as well as the absence of Daghesh Lene in aspirates) by the foregoing rules.

1. גִּבּוֹר: 2. רַבַּת: 3. אֶשָּׂא: 4. הִנֵּה: 5. אֵלֶּה:

gibbôr 1. rabbath 2. 'essâ 3. hinnēh 4. 'elleh 5.

6. קִוִּיתִי: 7. עִמּוֹ: 8. לִבִּי: 9. מִמִּזְרַח־שֶׁמֶשׁ:

qivvîthî 6. 'immô 7. libbî 8. mimmizrach-shemesh 9.

10. הַגִּידוּ הַשָּׁמַיִם צִדְקוֹ: 11. מִקּוֹל אוֹיֵב מִפְּנֵי עָקַת

ṣidhqô hashshāmayim higgidhû 10. miqqôl 'ôyēbh mippᵉnê 'āqath 11.

12. פְּתָאִים: 13. תָּעִתִּי כְשֶׂה אֹבֵד: 14. פָּצוּ

rāshā' 12. pᵉthā'îm 13. 'ōbhēdh khᵉseh tā'îthî 14. pā$û

15. נִשְׁכַּחְתִּי כְמֵת מִלֵּב: 16. גַּל־עֵינַי

'ālai pîhem 15. millēbh khᵉmēth nishkachtî 15. gal-'ênai 16.

17. הַיַּרְדֵּן לְאָחוֹר: 18. הִנֵּה יַשְׁכִּיל

hayYardēn 17. le'āchôr 18. yaskîl hinnēh

ve'abbîṭāh

19. כֵּן יַזֶּה גּוֹיִם רַבִּים: 20. כָּלְנוּ

vᵉnissâ yārûm 'abhdî 19. gôyīm yazzeh kēn 19. kullānû 20.

כַּצֹּאן תַּעִינוּ:

ta'înû ka$$'ōn

Exercise xx.

See note to Exercise xix.

1. בָּא׃ 2. הִנֵּה׃ 3. אֶצָּק׃ 4. עַבְדִּי׃ 5. מִשְׁפָּט׃
6. לַגּוֹיִם׃ 7. פִּשְׁתָּה׃ 8. הַשָּׁמַיִם׃ 9. וְאֶתְּנָךְ׃
10. מַשָּׂא דוּמָה׃ 11. הִבּוֹק תִּבּוֹק הָאָרֶץ וְהִבּוֹז תִּבּוֹז
כִּי יהוה דִּבֶּר אֶת הַדָּבָר הַזֶּה׃ 12. בַּשִּׁיר לֹא יִשְׁתּוּ־
יָיִן׃ 13. כִּי־אֲרֻבּוֹת מִמָּרוֹם נִפְתָּחוּ׃ 14. אָמַרְתִּי
הִנֵּנִי הִנֵּנִי אֶל־גּוֹי לֹא־קֹרָא בִשְׁמִי׃ 15. פֵּרַשְׁתִּי יָדַי
כָּל־ (kŏl) הַיּוֹם אֶל־עַם סוֹרֵר׃ 16. כִּי הוּא אָמַר
וַיְהִי הוּא צָוָה וַיַּעֲמֹד׃ 17. מִשָּׁמַיִם הִבִּיט יְהוָה׃
18. קֶשֶׁת גִּבֹּרִים חַתִּים׃ 19. הִנֵּה קָטֹן נְתַתִּיךְ בַּגּוֹיִם
בָּזוּי אַתָּה מְאֹד׃

LESSON X.

OF THE QUIESCENT LETTERS.

39. The four letters א, ה, ו, י are often termed **Quiescent** or **Silent,** from the fact that they may be inaudible from being absorbed (quiescing) in the preceding vowel.

40. At the **beginning** of a syllable they are **consonants** with full consonantal force, e. g. הָר *hār*; וְגַם *v^egham*; יוֹם *yôm*; אוֹר *'ôr* (א is no less a consonant because we have no English equivalent for its sound).

41. After vowels they may lose their consonantal force, being sometimes termed **semi-vowels.** Thus:—

א may be silent after any vowel sound.

ה final is silent (but see § 60); the vowel in which it most frequently quiesces is ◌ָ.

ו quiesces only in ō and ū, not in a, e, or i.

י quiesces only in i and e, not in a, o, and u. E. g. בָּא *bā*, לֹא *lō*, מַה *mah*, מֶה *meh*, מָה *mâh*, טוֹב *ṭôbh*, לִי *lî*, מִי *mî*.

42. After a, e, or i, ו is a consonant, e. g. זָו, צוֹ. The combination יו ◌ָ is pronounced āv, as סוּסָיו his horses.

43. The letter י combines with a preceding a, o, or u, to form a diphthong. Thus, סוּסַי *ṣuṣâi*, גּוֹי *gôi*, גָּלוּי *galûy*. (Some, however, maintain that in this case the י is a consonant pronounced with a slight y sound after the vowel.)

Exercise xxi (Reading).

א when not quiescent is marked by the spiritus lenis ʾ.

1. יְאֹר׃ 2. יְהוּדָה׃ 3. יוֹם׃ 4. מִדְיָנִי׃ 5. אוֹר׃
y^{e}ōr 1. Y^{e}hûdhâ 2. yôm 3. Midhyānî 4. ʾôr 5.

6. בְּרֵאשִׁית בָּרָא׃ 7. וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים
b^{e}rēshîth bārâ 6. vayyābhōʾû shᵉnê hammalʾākhîm 7.

8. סְדֹמָה בָּעֶרֶב׃ 9. כָּפְאוּ
bāʿerebh Ṣᵉdhōmâ 8. kāphᵉʾû 9.

10. תְּהֹמֹת בְּלֵב־יָם׃ 11. בָּאוּ מְלָכִים נִלְחָמוּ׃
hāʿîr baʿᵃvôn pen-tiṣṣāphe 8. b^{e}lebh-yām thᵉhōmōth 10. nilchāmû mᵉlākhîm bāʾû 11.

12. בִּפְלַגּוֹת רְאוּבֵן גְּדֹלִים׃ 13. חִקְקֵי־לֵב׃ מַיִם שָׁאַל חָלָב נָתָנָה בְּסֵפֶל אַדִּירִים
gᵉdhōlîm Rᵉʾûbhēn biphᵉlaggôth 12. chiqᵉqê-lēbh mayim 13. ʾaddîrîm bᵉṣēphel nāthānâ chālābh shāʾal

הִקְרִיבָה חֲמֹאָה׃
hikrîbhâ chemʾâ

Exercise xxii.

1. אֶלֶף׃ 2. וְהָיָה׃ 3. מִי׃ 4. לְכוּ׃ 5. בֹּא׃
6. אֵפוֹא׃ 7. וְאָמַרְתָּ בַּיּוֹם הַהוּא אוֹדְךָ יְהוָה כִּי
אָנַפְתָּ בִּי׃ 8. מַשָּׂא דוּמָה אֵלַי קֹרֵא מִשֵּׂעִיר שֹׁמֵר
מַה־מִּלַּיְלָה שֹׁמֵר מַה־מִּלֵּיל׃ 9. כִּי כֹה אָמַר אֲדֹנָי
אֵלָי׃ 10. נַחֲמוּ נַחֲמוּ עַמִּי יֹאמַר אֱלֹהֵיכֶם׃ 11. אוֹרִי

מֵרוֹז אָמַר מַלְאַךְ יְהוָה׃ 12. כָּל־ (kŏl) הַגּוֹיִם כְּאַיִן
נֶגְדּוֹ׃ 13. כָּל־ (kŏl) גָּיא יִנָּשֵׂא׃

LESSON XI.

OF SYLLABLES.

44. For the correct reading of Hebrew, and also for the understanding of the various vowel-changes which occur in the inflexion of nouns and verbs, it is of extreme importance to master the **principles of the Hebrew syllable.**

45. The Hebrew syllable may consist of—

(1) **A consonant + a vowel,** e. g. מָ *mā*, מִי *mî*, מָה *māh* (§ 41).

(2) **Two consonants + a vowel,** e. g. פְּרִי *p^{e}rî*.

(3) **A consonant + a vowel + a consonant,** e. g. לֵב *lēbh*, מִשְׁפָּט *mish-pāṭ*.

(4) **Two consonants + a vowel + a consonant,** e. g. קְטֹל *q^{e}ṭōl*, קְטַלְתֶּם *q^{e}ṭal-tem*.

(5) **A consonant + a vowel + two consonants,** final only, יֶשְׁתְּ *yēsht*.

46. From this it will be seen that—

(1) **Every syllable must begin with a consonant**[1].

(2) **The close of a syllable may be either a vowel or a consonant.**

47. Syllables are divided, according to § 46. 2, into—

(1) **Open syllables,** or those ending in a vowel (*or silent consonant*, § 39).

(2) **Shut syllables,** or those ending in a vocal consonant.

48. (1) The **vowel** of an **open** syllable is generally **long**; it may be short if the syllable is accented (§ 77).

(2) The **vowel** of a **shut** syllable is generally **short**; it may be long if the syllable is accented.

[1] A single exception is the vowel וְ, which in certain cases is prefixed to words instead of וְ (*and*). See § 72.

(3) The **vowel** of a **shut unaccented syllable must be short.**

49. **Sh^{e}va** (simple or compound) is not strong enough to stand as the vowel of a syllable, whether open or shut.

50. *Sh^{e}va vocal* is placed under the first of two consonants which begin a syllable, § 45. 2, 4, 6.

Sh^{e}va silent is placed under the consonant which ends a shut syllable (unless this is the final consonant of the word, § 22), § 45. 3, 4.

Sh^{e}va silent is placed under each of the two consonants which end a (final) shut syllable, § 45. 5, 6; cf. § 25. *d.* 2.

51. *Methegh* (ֽ) is described § 66. Where it occurs in the following exercise it marks *the end of a syllable*, 'bridling' its vowel back from the following consonant.

Exercise xxiii (Reading).

The accented syllable where necessary is marked by ◌́.

נָא׃ 1. נַחֲמוּ׃ 2. יֹאמַר׃ 3. דַּבְּרוּ׃ 4. בַּמִּדְבָּר׃ 5.

nâ 1. na-ch^{a}mû 2. yō-mar 3. dab-b^{e}rû 4. bam-midh-bār 5.

יָבֹשׁ׃ 6. כָּל־הַגּוֹיִם׃ 7. הַפֶּסֶל נְסַךְ חָרָשׁ 8.

yā-bhēsh 6. kol-hag-gô-yim 7. chā-rāsh nā-ṣakh hap-pe-ṣel 8.

וְצֹרֶף בַּזָּהָב יְרַקְּעֵנוּ׃ 9. לָמָּה תֹאמַר יַעֲקֹב

v^{e}ṣō-rēph baz-zāhābh y^{e}raq-q^{e}'en-nû 9. Ya'^{a}qōbh tō-mar lām-mâ

וּתְדַבֵּר יִשְׂרָאֵל נִסְתָּרָה דַרְכִּי מֵיְהוָה וּמֵאֱלֹהַי

û-mē-'^{e}lō-hai mē-YHVH dhar-kî niṣ-t^{e}râ Yis-rā'ēl û-th^{e}dhab-bēr

מִשְׁפָּטִי יַעֲבוֹר׃ וְתוֹרָתְךָ וְתָמִיד בְּכַפִּי נַפְשִׁי 10.

ya-'^{a}bhôr mish-pa-ṭî vethô-rā-th^{e}khā thā-mîdh bh^{e}khap-pî naph-shî 10.

לֹא שָׁכַחְתִּי׃

shā-kach-tî lô

Exercise xxiv.

Write the words in English characters, dividing into syllables by hyphens.

יוֹם׃ 1. הַגָּדוֹל׃ 2. הֵם׃ 3. בָּאָרֶץ׃ 4. לְלַמֵּד׃ 5.

6. אֶתְכֶם׃ 7. וּמִשְׁפָּטִים׃ 8. שְׁמַע יִשְׂרָאֵל אַתָּה עֹבֵר
הַיּוֹם אֶת־הַיַּרְדֵּן לָבֹא לָרֶשֶׁת גּוֹיִם גְּדֹלִים מִמֶּךָּ׃
9. זְכֹר יְמוֹת עוֹלָם בִּינוּ שְׁנוֹת דֹּר־וָדֹר׃ 10. כִּי לֹא
דָבָר רֵק הוּא מִכֶּם כִּי הוּא חַיֵּיכֶם׃ 11. וַיַּעַל מֹשֶׁה
מֵעַרְבֹת מוֹאָב אֶל־הַר נְבוֹ רֹאשׁ הַפִּסְגָּה׃

LESSON XII.

OF DISTINGUISHING QAMETS AND QOMETS (QAMETS-CHATUPH).

52. As there is only one sign (ָ) for both Qamets and Qomets, the student must master thoroughly the following **rules for recognising Qomets.**

53. In a **shut syllable** *which is unaccented* (§ 48. 3) **the sign ָ is Qomets** (*o* short).

There are four cases of such syllables:—

(1) When a simple Sheva Quiescent follows the ָ, as in יָקְטֹן *Jokṭan*, where the first ָ is *o* according to this rule (and 55), and the second *a* on account of the accent.

(2) When Daghesh Forte follows, as רָנּוּ *ronnu*.

(3) When the syllable is final, i. e. at the end of a word, as וַיָּהֹם *vay-yā-hom*.

54. In the last two examples the student should find no difficulty in identifying ָ as Qomets; for רָנּוּ could not be *rān*-nû (§ 48. 3), nor וַיָּהֹם vay-yā-*hām*, for the same reason. In both cases we should break the rule by reading a long vowel (Qamets) in a shut *unaccented* syllable.

55. Qomets is most frequent in words of the form יָקְטֹן, i. e. where we have the sign ָ followed immediately by Sheva. How are we to know this ָ is Qomets? The word could be read in three ways: (1) *yāq-ṭān*, (2) *yā-qᵉṭān*, (3) *yoq-ṭān*. We avoid (1) by the same rule as in § 54, but (2) breaks none of the rules of the syllable, and the student must refer to the following Note.

Note—**If the sign ◌ָ followed by ◌ְ is Qamets** (ā), **it is invariably accompanied by methegh** (§ 66). **If there is no methegh, it is Qomets** (ŏ). Thus we distinguish, e. g. קָטְלָה *qā-ṭᵉlâ* and קָטָלָה *qoṭ-lâ*.

56. The sign ◌ָ is *ŏ* in an **open syllable** only in the three following cases:—

(1) When Chateph-Qomets follows (Lesson VIII, Note A), as צָהֳרַיִם *ṣohᵒrayim*.

(2) When another Qomets follows, as אָהֳלְךָ *'oholkha*.

(3) In the two words קָדְשִׁים *qodashim* and שָׁרְשִׁים *shorashim*.

Exercise xxv (Reading).

The references are sufficient to enable the student to distinguish between Qamets and Qomets.

1. גָּלְיַת: 2. בָּתֵּי נָפֶשׁ: 3. בָּצְרָה: 4. וַיֵּצֵא מֵעִם פַּרְעֹה
§ 55. §§ 34 *b*, 54. § 55.

בְּחָרִי אָף: 5. לְהַקְשִׁיב לַחָכְמָה אָזְנֶךָ: 6. הַעֲזְבִים
§ 56. § 55. § 55.

אָרְחוֹת יֹשֶׁר: 7. אִם עֲוֹנוֹת תִּשְׁמָר־יָהּ מִי יַעֲמֹד:
§ 55. § 53. 3.

8. חָקְרֵנִי אֵל וְדַע לְבָבִי: 9. זֹאת נֶחָמָתִי בְעָנְיִי:
§ 55. § 55.

10. כָּל־מִצְוֹתֶיךָ אֱמוּנָה שֶׁקֶר רְדָפוּנִי עָזְרֵנִי:
§ 53. 3.

Exercise xxvi.

1. כָּל־: 2. חָרְבָּה: 3. אָרְכָּה: 4. מָרְדֳּכַי: 5. וַיָּקָם:
6. חָק־: 7. בַּצָּהֳרַיִם: 8. סָלְעָם: 9. וַיֵּצֵא אָדָם לְפָעֳלוֹ:
10. אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה בְּהַר סִינַי בְּיוֹם צַוֹּתוֹ
אֶת־בְּנֵי יִשְׂרָאֵל לְהַקְרִיב אֶת־קָרְבְּנֵיהֶם לַיהוָה בְּמִדְבַּר
סִינָי: 11. לֹא תָעֲבְדֵם: 12. וַיִּרְגְּנוּ בְאָהֳלֵיהֶם:

LESSON XIII.

OF FURTIVE PATHACH, MAPPIQ, RAPHĒ, AND THE DIVISION OF LETTERS ACCORDING TO THE ORGANS OF SPEECH.

57. As in other languages, so the letters of the Hebrew alphabet are classed according to the organs of speech by means of which they are sounded. Grammarians usually enumerate five classes: *Gutturals, Labials, Palatals, Linguals,* and *Dentals.*

58. The *Gutturals* are—א, ה, ח, ע, and ר (not strictly a guttural, but often treated as such).

The *Labials* are—ב, ו, מ, פ.

The *Palatals* are—ג, י, כ, ק.

The *Linguals* are—ד, ט, ל, נ, ת.

The *Dentals* or *Sibilants* are—ז, ס, צ, שׁ.

59. It has been seen that the Gutturals never admit of Daghesh, and that they take a compound Sheva instead of simple Sheva vocal (Lessons IX. 33; VIII. 28). Their peculiarities are stated in convenient form in Lesson XIV.

60. ה, when standing alone at the end of a word, is Quiescent (§ 41). But when ה at the close of a word should be audible, there is found in it a dot resembling Daghesh (הּ). This is termed **Mappiq,** and serves the double purpose of strengthening the sound of the letter, and in some instances of distinguishing words of the same form.

Thus, while אַרְצָה 'ăr-ṣâ would mean *to earth,* אַרְצָהּ 'ăr-ṣāh would signify *her land.*

61. **Raphē** is a small line above a letter, marking the absence of Daghesh or Mappiq. It is very seldom used in modern editions of the Bible, but is inserted in Dr. Ginsburg's (1894).

62. **Furtive Pathach** is a Pathach found under one of the three Gutturals ה (with Mappiq), ח, or ע **at the end of a word** and **after a long vowel.** It is pronounced *before* the consonant under which it stands, has a weak or stealthy sound (hence its name), and does not form a separate syllable.

Thus, גָּבוֹהַּ *ga-bhoăh,* רוּחַ *ruăch,* רֵעַ *rēă'* (Lesson II, Note C).

63. The long vowel-sound preceding Furtive Pathach may be **any one except** *a*.

64. When in the process of inflexion a word is lengthened by adding another syllable, Furtive Pathach disappears. Thus, רֵיחַ *rêach*, with the added syllable ־ִי becomes רֵיחִי *rêchi*.

Exercise xxvii (Reading).

1. הָהּ׃ 2. גֹּבַהּ׃ 3. רוּחַ׃ 4. אֶפְרוֹחַ׃ 5. מַלְקוֹחַ׃

hāh 1. gōbhăh 2. rûach 3. 'ĕphrôach 4. malqôach 5.

6. וַיַּבֵּן שָׁם מִזְבֵּחַ׃ 7. וְאֵת־דָּמָהּ׃ 8. כִּי רוּחַ יְהוָה

shām vayyibhen 6. mĭzbēach 7. v^{e}'eth-dāmāh 8. YHVH rûach kî

9. וּכְגִנָּה אֲשֶׁר־מַיִם אֵין לָהּ׃ 10. עַל־הַר־

bhô nāsh^{e}bhâh 9. lāh 'ên 'asher-mayim ûkh^{e}ghannâh 'al-har- 10.

גָּבְהַּ עֲלִי־לָךְ מְבַשֶּׂרֶת צִיּוֹן הָרִימִי בַכֹּחַ קוֹלֵךְ

'ālî gābhōah lākh mebhassereth Ṣiyon m^{e}bhassereth hārîmî bhakkōach qôlēkh

מְבַשֶּׂרֶת יְרוּשָׁלַם הָרִימִי אַל־תִּירָאִי אִמְרִי לְעָרֵי

l^{e}'ārê 'im^{e}rî 'al-tî-rā-'î hārîmî Y^{e}rûshālāim m^{e}bhassereth

יְהוּדָה הִנֵּה אֱלֹהֵיכֶם׃

'^{e}lōhêkhĕm hinnêh Y^{e}hûdhâh

Exercise xxviii.

1. אֹהָהּ׃ 2. בָּהּ׃ 3. הוֹכִיחַ׃ 4. גָּבַהַּ׃ 5. לָהּ׃

6. קִרַּח׃ 7. רוּחַ אֲדַנָי׃ 8. וְנֹחַ מָצָא חֵן בְּעֵינֵי

יְהוָה׃ 9. וַיֹּאמֶר יְהוָה לֹא־יָדוֹן רוּחִי בָאָדָם לְעֹלָם׃

10. עֲשִׂי־לָהּ הַטּוֹב בְּעֵינָיִךְ׃ 11. לֹא יַשְׁמִיעַ בַּחוּץ

קוֹלוֹ׃ 12. וְהוּא עַם־בָּזוּז וְשָׁסוּי הָפֵחַ׃ 13. גַּם רָעֵב

וְאֵין כֹּחַ לֹא שָׁתָה מַיִם וַיֵּעָף׃ 14. כִּי־נִחַם יְהוָה צִיּוֹן

נִחַם כָּל־חָרְבֹתֶיהָ וַיָּשֶׂם מִדְבָּרָהּ כְּעֵדֶן וְעַרְבָתָהּ כְּגַן

יְהוָה שָׂשׂוֹן וְשִׂמְחָה יִמָּצֵא בָהּ תּוֹדָה וְקוֹל זִמְרָה׃

15. מִלִּפְנֵי אָדוֹן חוּלִי אָרֶץ מִלִּפְנֵי אֱלוֹהַּ יַעֲקֹב׃

LESSON XIV.

PECULIARITIES OF THE GUTTURALS.

65. The **characteristic weakness** of the gutturals gives rise to **certain peculiarities,** which may be thus enumerated :—

(*a*) The gutturals and ר **cannot be doubled** by daghesh forte. Where doubling would be required by the ordinary rule, the preceding vowel is lengthened by way of compensation—ă into ā, ĭ into ē, ŭ into ō. Thus, יִקְטֹל *he will kill,* but יִפְאַר *he will adorn ;* קָטַל *he has killed,* but פֵּאַר *he has adorned ;* הַבֵּן *the son,* but הָעֵץ *the tree.*

(*b*) The gutturals instead of simple Sh^{e}va vocal (sometimes also instead of Sh^{e}va silent) **take a compound Sh^{e}va.**

(*c*) A guttural with a compound Sh^{e}va **changes a preceding simple Sh^{e}va vocal into the short vowel of its own compound Sh^{e}va.** Thus, בְּאֱמֹר becomes בֶּאֱמֹר.

(*d*) A final guttural (not א) preceded by any long vowel except ā has its sound helped by **Furtive Pathach** (§ 62).

(*e*) The gutturals have a decided **preference for the A vowels.**

LESSON XV.

OF METHEGH, MAQQEPH, AND SLIGHT VOWELS.

66. **Methegh** (bridle) is a short perpendicular line often found to the *left* of a vowel-point. Its office is to mark that with it a syllable ends, and that accordingly the vowel with which it stands must be pronounced with a slight emphasis or check.

67. The **usual place** of methegh is on the **syllable next but one before the tone,** provided that syllable is an *open* one, e. g. אָנֹכִי, מְחֻשָּׁאֹל, הָאֶחָד.

68. Methegh is also found—

(1) **Before a vocal Sh^{e}va** in the middle of a word (and thus helps to distinguish Qamets from Qomets, § 55), as דָּרְיָוֶשׁ *Da-r^{e}yavesh.*

(2) With every **vowel** which is **followed by compound Sh^{e}va,** as מֵאֲשֶׁר, הִתְנַעֲרִי.

69. **Maqqeph** (binder) is a short cross-line connecting two or more words in such a manner that they are really considered one, and have **only one accent** (which is on the last word), as עַל־כָּל־גּוֹיִם *'al-kol-goyim.*

70. Although two letters pointed with Sh^{e}va may stand together (1) if both are *silent,* as at the *end* of a word (§ 50), or (2) if one is silent and one vocal, e. g. תִּפְקְדוּ *tiph-qdu;* **this is not permissible if both are vocal,** whether simple or compound. Therefore, when, e. g., a Prefix (such as לְ *l^{e},* to; כְּ *k^{e},* as; בְּ *b^{e},* in, etc.) is joined to a word whose first consonant should be pointed with vocal Sh^{e}va, **the first Sh^{e}va**—that of the Prefix—**is changed into a short vowel,** generally *i.* Such a vowel, taking the place of Sh^{e}va, is termed **a Slight vowel.** Thus, לִפְנֵי is *liph^{e}ne* (for לְפְנֵי), כִּדְבָרְךָ *kidh^{e}bharecha.*

Obs.—If the initial Sh^{e}va is compound, the Slight vowel of the prefix is generally the vowel of the compound Sh^{e}va.

71. A Slight vowel forms what is termed a half open syllable, and the following Sh^{e}va is vocal, which by § 36. 2. *b* will not take *Daghesh Lene* after it.

72. The Prefix וְ *v^{e}, and,* forms an exception to § 71, becoming וּ *u* before a word beginning with vocal simple Sh^{e}va (or one of the Labials). Thus, *and a vessel* וּכְלִי, not וְכְלִי; *and a son* וּבֵן, not וְבֵן.

73. But if the Prefix be a guttural, the Slight vowel substituted for Sh^{e}va must be Seghol, and not Chireq, as אֶשְׁמֹר.

74. If the first consonant of the word itself be one of the three gutturals א, ה, ח, the Slight vowel must be Pathach, as יַחְמֹל. In these cases the ֲ is silent.

75. If the word begins with יְ, with a Prefix pointed with Sh^{e}va standing before it, both the Sh^{e}vas are omitted, and the י quiesces in long Chireq, as וִיהוּדָה *vI-hudhah* instead of *v^{e}-Jehudhah.*

Exercise xxix.

1. וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד׃ 2. וַיהוָה פָּקַד
אֶת־שָׂרָה כַּאֲשֶׁר אָמָר וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֵּר׃
3. וְהָלְכוּ גּוֹיִם רַבִּים וְאָמְרוּ לְכוּ וְנַעֲלֶה אֶל־הַר־יְהוָה
וְאֶל־בֵּית אֱלֹהֵי יַעֲקֹב׃ 4. גַּם כִּי־אֵלֵךְ בְּגֵיא צַלְמָוֶת
לֹא־אִירָא רָע כִּי־אַתָּה עִמָּדִי׃ 5. כִּי־הוּא עַל־יַמִּים
יְסָדָהּ וְעַל־נְהָרוֹת יְכוֹנְנֶהָ׃ 6. לֹא יָשַׁבְתִּי עִם־מְתֵי־
שָׁוְא וְעִם נַעֲלָמִים לֹא אָבוֹא׃

LESSON XVI.

OF THE ACCENTS: DISTINCTIVES.

76. We find in the Hebrew Bible, together with the vowel-points, many marks both above and below words, which (in many cases) do not materially affect their meaning or pronunciation. These are termed **Accents,** one of which at least stands on every word. They principally serve two purposes: (*a*) To show which syllable is to be emphasised or dwelt upon; i. e. they mark the **tone-syllable;** (*b*) To point out the **connection or disconnection** between the different words of a sentence.

77. The syllables accented in Hebrew are always (1) either the ultimate (most frequently), or (2) the penultimate. Should an accent be found on the antepenultimate, it may only serve as a Methegh (§ 67).

A word having the ultimate accented is termed *milra* (Chaldee,—'from underneath'); one having the penultimate accented, *milel* (Chaldee,—'from above').

78. Of the two offices performed by the Accents, the second (which may be compared to that of our punctuation signs) is the more important, since through it we have a guide to the meaning of sentences otherwise obscure, or liable to misinterpretation.

79. The Accents, as signs of punctuation, are divided into two great classes: **Distinctives,** called by grammarians *Domini* (masters), marking separation or disconnection between words (as our full-stop, colon, semi-colon, and comma); and **Conjunctives,** called *Servi* (slaves), which bind words together.

80. For a complete scheme of the Accents the student is referred to larger works on Hebrew Grammar. For the present he may confine his attention to a few of the chief Distinctives, postponing to a much more advanced stage the study of those infinite subtleties of connection and disconnection of words which the ingenuity of Jewish grammarians has discerned and embodied in a most elaborate accentual system.

81. The six chief Distinctives, given in order of their separating force, are *Ṣillûq*, *Athnāch*, *Ṣ^eghôltâ*, *Zāqēph-qāṭôn*, *Zāqēph-gādhôl*, and *Ṭiphchâ*. These are explained in the following sections. A seventh Distinctive of less importance, *R^ebhîa'* (רְבִיעַ), may be mentioned, because consisting in a mere dot above the line (֒) it is liable to be confounded with the vowel *Cholem*. It mostly stands, however, where it would be impossible to sound an *o*, as in the first syllable of the word שָׁמְרֹת.

82. **Ṣillûq,** ׀ (סִלּוּק *cessation*), is a perpendicular mark like *Methegh*, on the tone-syllable of the last word in every verse of the Hebrew Bible, and thus serves to separate verse from verse. The word is followed by *Ṣôph-pāṣûq*, ׃ (סוֹף פָּסוּק *end of a verse*), as in Gen. i. 1, וְהָאָרֶץ׃ *and the earth.*

The distinction between *Ṣillûq* and *Methegh* is plain: the former occurs only in the last word of a verse, and the latter can never be on a tone-syllable.

83. **Athnach,** ֑ (אַתְנָח *respiration*), stands in general on the tone-syllable of a word near the middle of a verse, and serves to divide each verse into two main clauses.

לָמָּה רָגְשׁוּ גוֹיִם וּלְאֻמִּים יֶהְגּוּ־רִיק׃ Ps. ii. 1.

Why raged (*the*) *nations* (Athnach)? *and-peoples meditated-vanity* (Ṣillûq)?

84. **Ṣ^egholta,** ֒֒ (סְגוֹלְתָא *cluster of grapes*), like Ṣ^eghol inverted and above the line, serves to subdivide the clause before Athnach. It occurs mostly in the longer verses, and is regarded by some as of equal power with Athnach, with which it combines to divide the verse into three main clauses. This accent is termed a **postpositive,** i. e. it can only stand on the final letter of a word, and does not therefore necessarily mark the *tone-syllable.*

1 Kings xiii. 18. *And he said unto him, I also am a prophet as-thou-art* (כָּמוֹךָ Ṣ^egholta); *and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water* (Athnach). *But he lied unto him* (Ṣilluq). See also Gen. i. 7.

85. **Zaqeph-qaṭon,** ֔ (זָקֵף קָטוֹן *little upright*), like a sh^eva, but *above* the line, is a slight pause, equivalent to a comma, and subordinate to Athnach. It serves to further subdivide a clause between Athnach and Ṣilluq, or Athnach and the beginning of the verse, or Athnach and Ṣ^egholta. See Isa. xliii. 1:

וְעַתָּה כֹּה־אָמַר יְהוָה בֹּרַאֲךָ יַעֲקֹב וְיֹצֶרְךָ יִשְׂרָאֵל
אַל־תִּירָא כִּי גְאַלְתִּיךָ קָרָאתִי בְשִׁמְךָ לִי־אָתָּה׃

And-now thus-saith Jehovah thy-creator o-Jacob (Zaqeph-qaṭon), *and thy-former o-Israel* (Athnach), *thou-shalt-not-fear, for I-have-redeemed thee* (Zaqeph-qaṭon), *I-have-called by-thy-name, mine thou* (*art*) (Ṣilluq).

Note—The three above-mentioned accents will be inserted where necessary in the following exercises. A sign of the tone-syllable (֙ or ֘) will occasionally be used; but this is only a grammatical mark, not a Hebrew accent properly so called. Thus מֶ֫לֶךְ *king,* לָמַ֙דְתִּי *I learned.* When not otherwise specified it must be understood that the tone is *on the last syllable of the word.*

86. **Zaqeph-gadhol,** ֕ (זָקֵף גָּדוֹל *great upright*), used for *Zaqeph-qaṭon* where no conjunctive accent precedes. Where both *Zaqephs* occur in the same clause, that which comes first is the stronger distinctive, e.g. 1 Kings xvii. 17:

וַיְהִי אַחַר הַדְּבָרִים הָאֵ֕לֶּה חָלָה בֶּן־הָאִשָּׁה בַּעֲלַת
הַבַּ֖יִת׃

And-it-was after the-things these (Zaqeph-qaṭon) *fell-sick* (Zaqeph-gadhol) *the-son-of-the-woman the-mistress-of the-house* (Athnach).

See also Isa. xl. 3 for an interesting instance, in which the accent determines the traditional interpretation of a doubtful passage:

קוֹל קוֹרֵא בַּמִּדְבָּר פַּנּוּ דֶּרֶךְ יְהוָה׃

The-voice-of one-that-crieth; In-the-wilderness prepare-ye the-way-of Jehovah. As the greater pause is on the word with *Zaqeph-qaṭon*, viz. *one-that-crieth*, we must not read (with A. V. and LXX) *one-that-crieth in-the-wilderness: Prepare ye*, etc.

87. **Ṭiphcha,** ֟ (טִפְחָה *a handbreadth*), always precedes Athnach and Ṣilluq, as Gen. i. 1:

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃

In-the-beginning (Ṭiphcha) *created God* (Athnach) *the heavens* (Ṭiphcha) *and the earth* (Ṣilluq).

88. The word which has one of the greater Distinctive accents (especially *Ṣilluq* and *Athnach*) is said to be **in pause,** and the vowel of the tone-syllable, if short, is often lengthened, as Gen. i. 2, הַמָּיִם for הַמַּיִם (ver. 7). Sometimes a word in pause retracts the accent from the ultima to the penultima. A sh^{e}va before a final tone-syllable is often in pause changed to a full vowel, and takes the accent.

89. It will now be seen in general how the accents break up a verse into clauses and sub-clauses. Confining our illustration to the accents here given, we may exhibit their position in the verse by the following diagram:

An actual example conforming to this model occurs in ver. 4 of the following Exercise.

Exercise xxx.

Point out the chief Distinctives and Methegh in the following passage. Other accents may be disregarded. But see p. 164.

GENESIS xliv. 1–8.

1. וַיְצַו אֶת־אֲשֶׁר עַל־בֵּיתוֹ לֵאמֹר מַלֵּא אֶת־אַמְתְּחֹת
הָאֲנָשִׁים אֹכֶל כַּאֲשֶׁר יוּכְלוּן שְׂאֵת וְשִׂים כֶּסֶף־אִישׁ בְּפִי
אַמְתַּחְתּוֹ: 2. וְאֶת־גְּבִיעִי גְּבִיעַ הַכֶּסֶף תָּשִׂים בְּפִי
אַמְתַּחַת הַקָּטֹן וְאֵת כֶּסֶף שִׁבְרוֹ וַיַּעַשׂ כִּדְבַר יוֹסֵף אֲשֶׁר
דִּבֵּר: 3. הַבֹּקֶר אוֹר וְהָאֲנָשִׁים שֻׁלְּחוּ הֵמָּה וַחֲמֹרֵיהֶם:
4. הֵם יָצְאוּ אֶת־הָעִיר לֹא הִרְחִיקוּ וְיוֹסֵף אָמַר לַאֲשֶׁר
עַל־בֵּיתוֹ קוּם רְדֹף אַחֲרֵי הָאֲנָשִׁים וְהִשַּׂגְתָּם וְאָמַרְתָּ
אֲלֵהֶם לָמָּה שִׁלַּמְתֶּם רָעָה תַּחַת טוֹבָה: 5. הֲלוֹא זֶה
אֲשֶׁר יִשְׁתֶּה אֲדֹנִי בּוֹ וְהוּא נַחֵשׁ יְנַחֵשׁ בּוֹ הֲרֵעֹתֶם אֲשֶׁר
עֲשִׂיתֶם: 6. וַיַּשִּׂגֵם וַיְדַבֵּר אֲלֵהֶם אֶת־הַדְּבָרִים הָאֵלֶּה:
7. וַיֹּאמְרוּ אֵלָיו לָמָּה יְדַבֵּר אֲדֹנִי כַּדְּבָרִים הָאֵלֶּה
חָלִילָה לַעֲבָדֶיךָ מֵעֲשׂוֹת כַּדָּבָר הַזֶּה: 8. הֵן כֶּסֶף אֲשֶׁר
מָצָאנוּ בְּפִי אַמְתְּחֹתֵינוּ הֱשִׁיבֹנוּ אֵלֶיךָ מֵאֶרֶץ כְּנָעַן וְאֵיךְ
נִגְנֹב מִבֵּית אֲדֹנֶיךָ כֶּסֶף אוֹ זָהָב:

LESSON XVII.

OF THE RADICALS AND SERVILES.

90. The letters of the Hebrew alphabet are arranged in two great classes, the **Radicals** and the **Serviles.**

91. Grammarians have established the fact that the foundation of most words in Hebrew is **three consonants.** These are termed the **Root,** and the three consonants composing it are the **Radicals** of the **Verbal Stem.** See § 188.

92. Now certain other consonants may be put before (prefixed), added to (suffixed), or inserted in this Root, serving either (1) to form a derivative from the Root, as מִשְׁפָּט *judgment*, from שָׁפַט *to judge;* or (2) to express some *circumstance* of the Root, as Number, Gender, Case, Tense, Person, etc., as שֹׁפְטִים *judges*, בְּשֹׁפֵט *in a judge*, יִשְׁפֹּט *he will judge*. Such consonants are termed **Serviles. All the letters** of the Hebrew alphabet may be used as **Radicals,** but only **eleven** as **Serviles,** viz. א, ב, ה, ו, י, כ, ל, מ, נ, ש, ת, combined by grammarians into the mnemonic sentence, אֵלֵינוּ כָּתַב מֹשֶׁה *to us wrote Moses.*

93. Derivatives from a Root are chiefly formed in the three following ways:—

(1) By **altering the Vowel,** as *Root* חָטָא *to sin, Derivative* חֵטְא *sin.*

(2) By **doubling a Radical,** through Daghesh Forte, as חַטָּא *sinner.*

(3) By **using a Servile,** as *Root* גָּדַל *to be great* or *tall*, גְּדוּלָה *greatness:* עָשָׂה *to do*, מַעֲשֶׂה *a deed.*

The Serviles specially used to form substantives from verbs (see § 91) are those which form the mnemonic word הָאֲמָנְתִּיו *he'emantîv.*

94. The use of Serviles to express the *circumstances* of a Root is very varied and extensive. Not only are they employed, as in other languages, to indicate the number, case, gender of Nouns, and the number and person of Verbs, but separate words, such as the conjunction *and*, various prepositions, the definite article *the*, and the possessive pronouns *my, thy*, etc., are represented in Hebrew by a mere prefix or suffix. Thus (by adding various serviles) we may build up a simple word into quite a complex notion, e.g. בֵּן *a son;* add ים=plur., בָּנִים *sons;* add ו=*his*, בָּנָיו (מ dropped for euphony) *his sons;* prefix מ=*from*, מִבָּנָיו *from his sons;* prefix ו=*and*, וּמִבָּנָיו *and from his sons.*

95. These prefixes and suffixes will be treated in detail under Part II, Etymology. The following incomplete list of the more frequent may help the student to *begin* the important task of analysing Hebrew words as they occur in any passage of

Scripture. Let him take the first chapter of Genesis and identify any of the Serviles here subjoined. The alternative forms in parentheses are explained under Part II.

Prefixes: בְּ *in*, לְ *to*, כְּ *like, as*, וְ (וּ) *and*, מִ· (מִ) *from*, הַ· (הָ) *the*.

For **Verbal Prefixes**, see § 194.

Suffixes: ים. plural ending, ה֫ feminine ending.

For **Pronominal Suffixes**, see § 163.

For **Verbal Suffixes**, see § 194.

Exercise xxxi.

The following Exercise exhibits the frequency and importance of the Serviles. They are printed in hollow type, and are represented (as nearly as possible) by the italics in the English translation. Let the student identify them as far as possible according to §§ 92–95.

1. וְאָמַרְתָּ בַּיּוֹם הַהוּא אוֹדְךָ יְהוָה

o-Lord | *I-will*-thank-*thee* | *the*-that | *in-the*-day | *and-thou-shalt*-say

כִּי אָנַפְתָּ בִּי יָשֹׁב אַפֶּךָ

thy-anger | *is*-turned-away | *with-me* | *thou-wast*-angry | for

וּתְנַחֲמֵנִי׃ 2. הִנֵּה אֵל יְשׁוּעָתִי אֶבְטַח

I-will-trust | *my*-salvation | God | behold | : *and*-*thou*-comfort*est*-*me*

וְלֹא אֶפְחַד כִּי עָזִּי וְזִמְרָת יָהּ

the Lord | *and*-*my*-song | *my*-strength | for | *I*-*will*-fear | *and*-not

יְהוָה וַיְהִי־לִי לִישׁוּעָה׃ 3. וּשְׁאַבְתֶּם־מַיִם

water | *and-ye-shall*-draw | : *for*-a-salvation | *to-me* | *and-he*-was | the LORD

בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה׃ 4. וַאֲמַרְתֶּם בַּיּוֹם

in-the-day | *and-ye-shall*-say | : *the*-salvation | *from-the*-wells-*of* | *with*-joy

הַהוּא הוֹדוּ לַיהוָה קִרְאוּ בִשְׁמוֹ הוֹדִיעוּ

declare-*ye* | *on-his*-name | call-*ye* | *to*-the-Lord | give-*ye*-thanks | *the*-that

בָּעַמִּים עֲלִילֹתָיו הַזְכִּירוּ כִּי

that | *bring*-*ye*-*to*-remembrance | *his*-doings | *among*-*the*-peoples

נִשְׂגָּב שְׁמוֹ׃ 5. זַמְּרוּ יְהוָה כִּי גֵאוּת עָשָׂה

he-did | excellently | for | the-Lord | sing-*ye*-to | : *his*-name | *is*-exalted

מוֹדַעַת זֹאת בְּכָל־ הָאָרֶץ׃ 6. צַהֲלִי
made-known | this (is) | in-all | the-earth | : | cry-thou

וְרָנְנִי יֹשֶׁבֶת צִיּוֹן כִּי גָדוֹל בְּקִרְבֵּךְ
and-shout-thou | inhabitress-of | Zion | for | great | in-thy-midst

קְדוֹשׁ יִשְׂרָאֵל׃
the-Holy-One-of | Israel | :

LESSON XVIII.

OF *Q^ERÎ* AND *K^ETHÎBH*.

96. The reader of the Old Testament in the ordinary Massorete editions (see § 17) will observe notes in Hebrew at the foot of the page, with an asterisk or circle above certain words in the text to which these notes refer. The most important of these indicate **various readings**, and are chiefly of two forms:

1. **Differences in copies** of the original, denoted by the Hebrew abbreviation נ״א, standing for נֻסְחָא אָחֳרָנָא *another copy*. In the Psalms these notes are very numerous.

2. **Corrections of obvious errors or suggested emendations.**

97. The method of these corrections is curious. On the one hand the scribes did not venture to alter 'one jot or tittle'—'a yodh or a corner of a letter'—from the sacred exemplar; but on the other hand the mistake must be corrected. They therefore copied the erroneous word in the text and set down the right one in a foot-note, followed by the word קְרִי (or the abbreviation ״ק), meaning *read*, the wrong word in the text being termed כְּתִיב *written*. But as no sacredness attached to the vowels (compare § 17) the *k^ethîbh* (i. e. the erroneous reading of the text) is pointed with the vowels of the *q^erî* (i. e. the marginal emendation), and a help is thus afforded to the reader to pronounce the correct word. Thus in Ruth i. 8 we find *text* יַעֲשֶׂה־, an impossible word; the marginal note is יעש קרי. Pointing now this *q^erî* with the vowels of the *k^ethîbh*, we obtain the corrected reading יַעַשׂ. Again in ii. 1 we have *text* מֹדַע, *margin* מודע; the two combined give מוֹדַע as the *q^erî*.

98. Occasionally a word has been inserted in the text which

is thought to have no business there: the transcribers have not ventured to erase it, but have left it *without a vowel*, as in Ruth iii. 12 the word אם with the marginal note כתיב ולא קרי, '*written, but not read.*' On the other hand, a word may have been accidentally omitted, as in verse 5 of the same chapter, where the vowels are put in *without any consonants* (_ ..), the letters אלי being given at the foot of the page, making up the word אֵלַי *unto me*. Here the note is '*read but not written.*'

Another example is the pronoun הוּא, used in the Pentateuch for both masc. and fem. *he* and *she*. In the later language a separate form was used for the fem., הִיא *she*. The Massoretes, therefore, where they judged the pronoun to be feminine, edited הוּא, an impossible form, meaning '*read* הִיא.'

The word *not*, לֹא, has the same sound with לוֹ, the dative pronoun *to him*, used also for the possessive *his* or *its*. Hence arises a little doubt in some interesting passages. Thus in Ps. c. 3 the text (*k*^{e}*thîbh*) has לֹא: 'It is he that hath made us, and *not* we ourselves,' as A. V. The Massoretic scribes, however, put לוֹ as *q*^{e}*rî* in the margin, 'It is he that hath made us, and we are *his*,' as R. V. Another instance is in Isaiah ix. 3, 'Thou hast multiplied the nation and *not* increased the joy' (*k*^{e}*thîbh* and A.V.) 'Thou hast multiplied the nation, thou hast increased *their* joy,' lit. joy *to it* (*q*^{e}*rî* and R.V.)

99. But the most interesting result of this Massorete method of distinguishing the *written* from the *read* is that which has given us the vowels of the word JEHOVAH. The Hebrew word is יהוה YHVH or JHVH, J being used for *yodh* in the old transliteration. But through Jewish reverence this word was never *read*, the word אֲדֹנָי *Lord* being always substituted for the ineffable Name. In the printed text, therefore, the word יהוה, wherever it occurs, is pointed with the vowels of אֲדֹנָי, with the single alteration that the compound sh^{e}va becomes simple with the non-guttural י (§ 28); the result is the word יְהוָֹה *Y*^{e}*hôvâh*, Eng. JEHOVAH. This combination of the vowels of one word with the consonants of another, without any marginal note, may be termed a **perpetual Q^{e}rî.**

Notes—(1) The exact pronunciation of יהוה is doubtful; the best attested form is יַהְוֶה *Yah-veh*, or perhaps with sh^{e}va vocal

Ya-hᵉveh. Modern writers frequently adopt this, but probably the current *Jehovah* is too deeply rooted in the English language ever to be superseded.

(2) Sometimes the combination אֲדֹנָי יהוה *the Lord Jehovah* occurs. In this case, to avoid the repetition *'Adonai 'Adonai*, יהוה is read as אֱלֹהִים *'Elohîm* God, and is pointed with its vowels. See Isaiah l. 4, אֲדֹנָי יֱהוִֹה.

(3) If יְהוָֹה receives a prefix pointed with shᵉva (§ 95), as לַיהוָֹה *to Jehovah*, the two vocal shᵉvas cannot stand (§ 70), and the resulting form is לַיהוָֹה by contraction for לַ״ (the compound shᵉva of אֲדֹנָי, p. 49, note 1 *b*), *not* לִיהוָֹה for לִ״ (p. 49, note 1 *a*).

100. Other Massoretic notes call attention to any anomalies of vowels, daghesh, etc. In Gen. i. 1, for example, we have the fact noted that there is a '*large* ב;' in chap. ii. 4 a '*small* ה;' while in chap. ii. 25 '*daghesh after shureq*' is mentioned as being contrary to the general law (§ 48. 3). A very frequent note is of the form קמץ בו״ק, i. e. קָמֶץ בְּזָקֵף קָטֹן *Qamets with Zaqeph-qaṭon*, noting that one of the lesser distinctive accents has had the effect of *Silluq* or *Athnach* in putting the syllable into *pause*, and lengthening its vowel (§ 88). See Gen. xi. 3, 11; xxiv. 19, etc. On the other hand, in Gen. xxvii. 2, פַּתַח בְּאַתְנָח *Pathach with Athnach*, we are reminded that with Athnach, a pause accent, we should have expected the lengthening of Pathach to Qamets. With foot-notes not here explained, the student need not for the present concern himself.

In Judges xviii. 30 the Kᵉthîbh is *Moses* מֹשֶׁה (so A.V.), but the Massorete scribes seem to have thought the statement derogatory to his name, and have curiously altered it to *Manasseh*, by inserting נ above the line, thus מְנַשֶּׁה (see R.V.)

PART II.

ETYMOLOGY.

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LESSON I.

OF THE ARTICLE.

101. There is in Hebrew **one Article,** הַ *the*, which is indeclinable, and forms a prefix to its noun. This Article is probably contracted from הַל, and is kindred to the Arabic אַל.

The Article *a* is not expressed in Hebrew.

102. **The Article is followed by Daghesh Forte** in the Consonant before which it stands, to compensate for the omitted ל, except when this Consonant is a Guttural.

103. The Vowel of the Article is *Pathach.* But before Gutturals this is generally lengthened into *Qamets*, by way of compensation (in sound) for the omitted Daghesh Forte.

104. But before the Gutturals ה and ח the Article usually keeps its Pathach, as הַחֹשֶׁךְ *the darkness.*

105. Except when ה, ח (or ע) has Qamets and is unaccented, when the Article takes *Seghol*, as in הֶהָרִים *the mountains.*

Paradigm of the Article.

The Article is—

1. הַ before non-gutturals.
2. הַ before ה and ח (but if these have ֫ they conform to 3 and 4).
3. הָ before gutturals generally (*always* before א and ר).
4. הָ before unaccented הָ, עָ; הֶ; הָ always.

Exercise i.

WORDS (דְּבָרִים).

1. הָאָב the father.	5. הֶהָרִים the mountains.
2. הָאֵם the mother.	6. הַגַּן the garden.
3. הַבֵּן the son.	7. וְ, וּ and.
4. הַבַּת the daughter.	8. הִנֵּה behold!

Note—The conjunction *and* is merely a prefix, commonly וְ, but before a Labial, or any Consonant pointed with Sheva, וּ, and (sometimes) immediately before the tone-syllable, וְ.

1. הָאָב׃ 2. הִנֵּה הַבַּת׃ 3. הֶהָרִים׃ 4. וְהַבֵּן׃

5. הִנֵּה הַגַּן וְהֶהָרִים׃ 6. אָב וּבֵן׃ 7. אֵם וּבַת׃

8. הִנֵּה הָאֵם וְהַבֵּן הַבַּת וְהָאָב׃

Exercise ii.

1. A mother. 2. The mother. 3. Behold the father! 4. The brother and the sister. 5. Behold the mountains! 6. A garden and a son. 7. And behold, a mother and a father. 8. The son and the father, the garden, and behold! the daughter.

LESSON II.

NOUNS: THEIR CLASSES AND GENDER.

106. Nouns are divided into two great classes, *Proper* and *Common*.

107. *Common Nouns* are again divided into *Concrete*, as אִישׁ *a man*; *Abstract*, as אֱמֶת *truth*; and *Collective*, as דָּגָן *grain*.

108. To Hebrew Common Nouns belong Gender, Number, and Case.

GENDER.

109. There are in Hebrew **two Genders,** the *Masculine* and the *Feminine*. The (so-called) *Neuter* Gender of other languages is in Hebrew generally supplied by the Feminine.

110. Masculine Nouns have no distinctive termination. The most usual feminine termination both for substantives and adjectives is ה֫. But many Feminine Nouns end in ת֫, ית֫, or ות, or, like masculines, have no distinctive ending.

111. Feminine Nouns are frequently **formed from Masculines** by an added termination. Thus מֶלֶךְ *king*, מַלְכָּה *queen*; נַעַר *boy*, נַעֲרָה *girl*; מִצְרִי *Egyptian*, f. מִצְרִית.

112. Apart from the distinction of male and female, and irrespective of termination, the Gender is **determined by the meaning** in the following cases, although with occasional exceptions :—

Masculine: names of rivers, mountains, winds, months, nations.

Feminine: names of countries, towns, provinces ; also of those members of the body which exist in couples, as *hand, foot, wing.*

113. **Abstract Nouns** are generally *Feminine* (answering to the neuter in Greek and Latin). But where the quality indicated exists in a high degree of intensity, the Noun is sometimes Masculine.

114. Many names of *Animals* may be either Masculine or Feminine, i. e. are of **Common Gender** (as *camel, lamb, bird*). Some, however, are always Masculine, as כֶּלֶב *dog;* others always Feminine, as יוֹנָה *dove.* Among other Nouns of Common Gender are many in constant use, for which the Vocabulary or Lexicon must be consulted. Instances are אֶרֶץ (m. rare), *earth*, אֵשׁ *fire*, דֶּרֶךְ *way*, שֶׁמֶשׁ *sun*, שְׁאוֹל *Sheol.*

Exercise iii.

Prefix the Definite Article to the following words :—

an Egyptian, m. מִצְרִי	1.	Egypt, f. מִצְרַיִם	2.
Jordan, m. יַרְדֵּן	3.	Gilead, f. גִּלְעָד	4.
north wind, m. צָפוֹן	5.	an eye, f. עַיִן	6.
man, m. אִישׁ	7.	woman, f. אִשָּׁה	8.
gold, m. זָהָב	9.	truth, f. אֱמֶת	10.
a book, m. סֵפֶר	11.	hand, f. יָד	12.
a Hebrew, m. עִבְרִי	13.	kingdom, f. מַלְכוּת	14.
peace, m. שָׁלוֹם	15.	wine, m. יַיִן	16.
a king, m. מֶלֶךְ	17.	a queen, f. מַלְכָּה	18.
a prince, m. שַׂר	19.	a princess, f. שָׂרָה	20.
a bird, m. עוֹף	21.	a bee, f. דְּבוֹרָה	22.

Exercise iv.

Translate into English, supplying the Copula *is, art, am,* in each sentence when required, since these words are only understood in Hebrew. **The word having the Article is the Subject, although it may be placed last in Hebrew: thus No. 6 below is not 'gold is the truth,' but 'the truth is gold.'**

1. הִנֵּה הַמֶּלֶךְ׃ 2. שָׂרָה הָאֵם׃ 3. אִישׁ הָעִבְרִי׃
4. וּמַלְכָּה הַדְּבוֹרָה׃ 5. הִנֵּה הַיְרֵחַ׃ 6. זָהָב הָאֱמֶת׃
7. שָׁלוֹם יְרוּשָׁלַם׃ 8. הִנֵּה הָאִשָּׁה׃

LESSON III.

NOUNS (CONTINUED): NUMBER.

115. There are in Hebrew, properly speaking, **two Numbers,** the *Singular* and the *Plural.*

116. Nouns of the **Masculine** Gender usually **make their Plural by adding** ים., **frequently changing their Vowel-points** (see § 135), as, *Sing.* מֶלֶךְ *a king; Pl.* מְלָכִים *kings.*

117. Nouns of the **Feminine** Gender usually **make their Plural in** וֹת, as מַלְכָּה *a queen;* מְלָכוֹת *queens.*

118. Feminine Nouns ending in יָת. or ות make their Plural in יוֹת, as מַלְכוּת *a kingdom;* מַלְכֻיוֹת *kingdoms.*

119. The Plural termination ים. is often contracted into ם. (cf. § 18). Nouns ending in י. add ם only, as עִבְרִים *Hebrews.*

120. *Patronymics* are formed by adding י. to Proper Nouns, as עֵבֶר *Eber;* עִבְרִי *Hebrew.* These Patronymics take (of course) the usual Feminine and Plural terminations—so: *Hebrews* (m. pl.) עִבְרִים; fem. sing. עִבְרִיָּה, עִבְרִית; fem. plur. עִבְרִיּוֹת.

121. Some Nouns are only used in the Plural, as אֱלֹהִים *God;* חַיִּים *life.* Other Nouns are only used in the Singular, as יַיִן *wine.*

122. The Plural terminations ים. and וֹת cannot help us absolutely to determine the Gender of a Noun. For many Masculine Nouns make their Plural in וֹת, such as אָב *a father,*

אָבוֹת *fathers;* many Feminine Nouns make their Plural in ים־, as יוֹנָה *a dove*, pl. יוֹנִים *doves;* while other Nouns have both forms in the Plural, as שָׁנָה *a year*, pl. שָׁנִים or שָׁנוֹת *years* (poet.).

123. A **Dual** *Number*—in ַיִם־—for both Genders, is occasionally employed, but only when objects are spoken of which **naturally go in pairs,** as יָד *a hand;* Dual יָדַיִם *two hands.*

Exercise v.

I. אָנֹכִי	he. הוּא
princes, m. שָׂרִים	Egyptians, m. מִצְרִים
mothers, f. אִמּוֹת	daughters, f. בָּנוֹת
sons, m. בָּנִים	nostrils. אַפַּיִם
word, m. דָּבָר	men, m. אֲנָשִׁים
words, m. דְּבָרִים	women, f. נָשִׁים
gardens, m. גַּנִּים	books, m. סְפָרִים
good, m. adj. טוֹב	who? מִי

1. מִי הָאִישׁ: 2. אָנֹכִי בֵן: 3. הָעִבְרִי מֶלֶךְ:
4. הַמִּצְרִי הוּא וְהָאֵם אָנֹכִי: 5. מִי בָנִים וּמִי בָנוֹת:
6. הִנֵּה מְלָכִים וּמְלָכוֹת הִנֵּה נָשִׁים וְאִמּוֹת: 7. מִי
אָבוֹת: 8. הִנֵּה זָהָב וּסְפָרִים: 9. טוֹב הָאָב וּמִי
הוּא: 10. אָנֹכִי הַמֶּלֶךְ:

Exercise vi.

1. I am a father, and who is the mother? 2. Behold the princes and the kings, the queens and the women. 3. Who is good? 4. Sons and daughters, I am the man. 5. Behold the Jordan and the mountains! 6. Good is the Egyptian. 7. Who are the mothers? 8. The nostrils and the hands, the books and the gardens. 9. I am the daughter, and he is the prince, and who is the king?

LESSON IV.

NOUNS (CONTINUED): CASE.

124. The **Nominative** *Case* is in Hebrew **not distinguished** by any mark.

125. The **Vocative** *Case* is distinguished by the context. Sometimes the Article is prefixed.

Thus, 1 Sam. xvii. 58: בֶּן־מִי אַתָּה הַנָּעַר׃ *the son of whom (art) thou, O young man?*

126. The **Accusative** *Case* if **indefinite** is undistinguished. But the Accusative Case **definite** is generally (not always) preceded by the word אֵת (most frequently אֶת־, cf. §§ 69, 48. 3), which is merely the sign of the Accusative, and is not translated. For the three ways in which a noun may be made definite, see § 130.

127. The **Dative** *Case* is marked by two Prepositions forming prefixes to the word—בְּ *in*, and לְ *to* or *for* (see Notes).

Thus, Gen. i. 1: בְּרֵאשִׁית בָּרָא אֱלֹהִים׃ *In the beginning God created.*

128. The **Ablative** *Case* is marked by the Prefix Preposition מִ· *from.*

Thus, Gen. ii. 16: מִכֹּל עֵץ־הַגָּן אָכֹל תֹּאכֵל׃ *from every tree of the garden eating thou shalt eat.*

129. The **Genitive** *Case* is represented in Hebrew by the so-called **Construct State.** When one noun depends upon another, the rule of other languages is that the dependent or governed noun is put in the Genitive Case; in Hebrew **it is the governing noun which is affected,** the other being left untouched, e. g. *horses of the king* would in Hebrew be *horses-of the-king*, and while in Greek or Latin the word *king* would be in the Genitive Case, in Hebrew it is the word *horses* which is put into the equivalent Construct State.

This idiom is not so unnatural as it may appear. The former of the two connected nouns is put into the Construct State because it is incomplete in itself and needs the following noun to complete its sense. The two nouns form one complex notion: the first has less emphasis because the second follows; it may be lightly hurried over. **Hence the Construct State is commonly characterised by a lightening, i. e. a shortening of its vowels,** e. g. *the word is good,* הַדָּבָר טוֹב; but *the word of the king is good,* דְּבַר הַמֶּלֶךְ טוֹב.

Notes.—i. A word in the Construct State cannot have the Article (§ 131).

ii. The Plural Masc. termination ִים and Dual ַיִם are shortened to ֵי in the Construct State. The Fem. Plural ending וֹת is unchanged.

130. A noun may be particularised or made definite in one of three ways:—

(1) It may have the Definite Article, as הַבֵּן *the* son.

(2) It may be in the Construct State, as בֶּן־אָדָם son *of man*.

(3) It may have a Pronominal Suffix (§ 133), as בְּנִי *my* son.

131. But no noun may be particularised in more than one way at a time. Therefore a noun with a Suffix may not take the Article, neither may a noun in the Construct State take a Suffix nor the Article, though the noun following may do so. Thus, *the ark of the covenant*, אֲרוֹן הַבְּרִית, not הָאֲרוֹן.

Notes on the Prefix Prepositions.

1 (*a*). The Prefixes בְּ, לְ are generally pointed with Sheva. But when the first letter of the Noun to which they are joined is also pointed with Sheva, the Prefix takes the Slight Vowel *Chireq* (§ 70).

(*b*) Before a Compound Sheva the Prefix takes the Vowel of this Compound Sheva (§ 65 *c*).

(*c*) Before יְ the Prefix takes *Chireq*, and the יְ loses its Sheva altogether, i. e. *quiesces* in *Chireq*, as בִּימֵי *in the days of*.

2. The Prefix מִ· (abbreviated from מִן) takes Short *Chireq*, and is followed by *Daghesh Forte* to compensate for the lost נ (cf. § 102). But when the first letter of the Noun is a Guttural, the Prefix is pointed with *Tsere*.

3. When the Prefix לְ or בְּ is placed before a word having the Definite Article, the ה of the Article is omitted for the sake of euphony, while the Prefix receives the Article's vowel, and is followed by Daghesh Forte (§ 100). But with מִ· the Article is kept, and the Prefix either becomes מֵ (by 2), or is written in full מִן and joined to the word by Maqqeph.

Paradigm of Prefixes.

For the Article, see § 105, Paradigm; for יְ *and*, see Exercise i. p. 46. Like לְ *to* are בְּ *in* and כְּ *as, like*.

		to a	*from a*	*to the*	*from the*
son	בֵּן	לְבֵן	מִבֵּן	לַבֵּן	מִן־הַבֵּן or מֵהַבֵּן
tree	עֵץ	לְעֵץ	מֵעֵץ	לָעֵץ	מִן־הָעֵץ or מֵהָעֵץ
vessel	כְּלִי	לִכְלִי	מִכְּלִי	לַכְּלִי	מִן־הַכְּלִי or מֵהַכְּלִי
sickness	חֳלִי	לְחֳלִי	מֵחֳלִי	לֶחֳלִי	מִן־הֶחֳלִי or מֵהֶחֳלִי

Exercise VII.

בֵּן a son.

Nom. & Voc. בֵּן the son, O son!		Nom. Plur.	בָּנִים sons.
Acc. אֶת־הַבֵּן the son.		Nom. Plur.	בְּנֵי־אָדָם sons of men.
Genitive (Stat. Constr.)	בֶּן־אָדָם son of man.		

בַּיִת :	בֵּית הָאֱלֹהִים :	בָּנוֹת :	בְּנוֹת־יְרוּשָׁלִַם :
house.	the house of God.	daughters.	daughters of Jerusalem.
אַתָּה :	בָּתֵּי הַכְּנֶסֶת :	בָּתִּים :	בַּת־הַמֶּלֶךְ :
thou.	houses of the high places.	houses.	the king's daughter.
רֵאשִׁית :	בָּרָא :	יֵשׁ לִי :	אַיֵּה : אֵיפֹה :
beginning.	he created.	there is to me, I have.	where? there.

Exercise VIII.

1. יֵשׁ לִי בָּנִים וּבָנוֹת : 2. אַיֵּה בַּת־הַמֶּלֶךְ : 3. הִנֵּה
בֵּית הָאֱלֹהִים : 4. בְּנוֹת־יְרוּשָׁלִַם הִנֵּה בָּתֵּי הַכְּנֶסֶת :
5. בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת־הַשָּׁמַיִם וְאֵת הָאָרֶץ :
6. הִנֵּה בֶן־אָדָם אַתָּה וְהֵם אִישׁ טוֹב : 7. אַיֵּה הַבָּנִים
יְמֵי בַּבַּיִת : 8. שָׁם גִּלְעָד שָׁם הַיַּרְדֵּן וְהִנֵּה מְצֻיָּרִים יְאֵיר
בֵּית הָאֱלֹהִים : 9. בְּנוֹת יְרוּשָׁלִַם הִנֵּה בֵּית הַמֶּלֶךְ :

LESSON V.

DECLENSION OF NOUNS.

131. It has been seen that Hebrew hardly possesses those external additions known as **Case-endings** which constitute in other languages the Declension of the Noun. **The only inflectional terminations are** ים (plur. masc.), ִי (sing. masc. constr.), וֹת (plur. fem.), ַת (sing. constr.), ָה (fem.), ָת (fem. constr.). See p. 48.

133. But there is **another class of terminal additions,** commonly regarded as part of the declension of the noun, termed **Pronominal Suffixes.** By these suffixes the Possessive Pronouns *my, thy, our,* etc. are expressed, e.g. סוּס *horse,* סוּסִי *my horse,* סוּסוֹ *his horse,* סוּסֵיהֶם *their horses.* These will be given in full later (§ 163).

134. **All these suffixes** (as well as those in § 132) **take the tone;** i. e. when one of them is added to a noun, the accent of the noun which probably rested on the final syllable (§§ 76, 77) **moves on to the new syllable formed by the suffix.** Some of the suffixes are dissyllabic, and involve a shifting of the tone two places.

135. This moving forward of the tone **causes changes in the vowels of the word;** its vowels are lightened in one way or another to compensate for the heavy addition at the end (cf. § 129). Usually one or more of the vowels **fall entirely away and are replaced by vocal Sh^{e}va.**

136. **The Declension therefore of Hebrew Nouns requires a threefold knowledge:—**

(1) Of the **external additions** representing the **Plural** (masc. and fem., abs. and constr.), the **Feminine** (in adjectives), and the pronominal **Suffixes.**

(2) Of the **internal vowel changes** due to the **Construct State** (§ 129).

(3) Of the **internal vowel change** due to the **shifting of the tone** on to any new suffix syllable (as in 1).

137. Of these the third is most important and will be considered in the following Lesson. It will be seen that certain vowels are by nature **unchangeable,** so that nouns containing only such vowels keep the same form whatever suffix is added. Where a word has changeable vowels the changes possible through the shifting of the tone may be brought under a few general principles which apply both to nouns and verbs.

LESSON VI.

CHANGEABLE AND UNCHANGEABLE VOWELS: VOWEL CHANGES.

138. In certain circumstances, vowels are **unchangeable,** remaining the same through all modifications of the word; in others they are **changeable.**

In the following cases vowels are **unchangeable:**—

(*a*) **Short vowels in a shut unaccented syllable.** These remain, even with the throwing forward of the accent through an addition which has the tone, e.g. אַלְמָן *widowed*, אַלְמָנָה *a widow*: קִנְיָן *a possession*, קִנְיָנִי *my possession*; קָרְבָּן *a gift*, קָרְבָּנִי *my gift*; שֻׁלְחָן *a table*, שֻׁלְחָנִי *my table*. So also in verbal forms, e.g. יִקְטֹל *he will kill*, יִקְטְלוּ *they will kill*; אֶקְטֹל *I will kill*: אֶקְטְלָה *let me kill*; יַחְפֹּץ *he will be favourable*, יַחְפְּצוּ *they will be favourable*; יֻשְׁלַךְ *he will be cast out*, יֻשְׁלְכוּ *they will be cast out*.

Obs.—It will be observed in all these examples that it is the *first syllable* which illustrates the rule. So under *b*.

(*b*) A special and frequent case of *a* may be mentioned, viz.: **short vowels followed by Daghesh Forte** before the tone: טַבָּח *a cook*, pl. טַבָּחִים; אִלֵּם *dumb*, pl. אִלְּמִים; שִׁלַּח *he has been sent away*. שִׁלַּחְתֶּם *ye have been sent away*. etc. With these vowels are reckoned **those lengthened for compensation** (§ 65 *a*), e.g. פָּרָשׁ *a horseman*, for פַּרַשׁ, pl. פָּרָשִׁים; חֵרֵשׁ *deaf*, for חֵרֵשׁ, pl. חֵרְשִׁים; בֹּרַךְ *he is blessed*, for בֹּרַךְ; בֹּרַכְתֶּם *ye are blessed*.

Obs.—The two cases mentioned under *b* may be comprised under the one rule: **The vowels which are, or should be, followed by a Daghesh Forte are unchangeable.**

(*c*) **Long vowels in which** י, ו, ה, א **quiesce** (§§ 17, 18), or after which one of these sounds has fallen away in pronunciation, and consequently, also, in writing, e.g. קוֹמָה *stature*, קוֹמָתוֹ *his stature*; תְּנוּבָה *produce*, תְּנוּבָתוֹ *his produce*; בִּינָה *understanding*, בִּינָתוֹ *his understanding*; רִאשׁוֹן *first*, fem.

רִאשׁוֹנָה; קָם *rising up against, an adversary* (from קָם=קָוַם *he has risen up, he has risen against*); קְמֵיכֶם *your* (masc.) *adversaries.*

139. **All other vowels are changeable,** and are liable to fall away or be shortened when the word receives a tonic addition, or (in the case of nouns) is put into the Construct State.

140. **The falling away of a changeable vowel takes place according to one or other of two distinct and opposed principles.** Both are illustrated in various classes of nouns, but the one is so specially to be traced in the inflection of verbs that it may be called the Law of Verbal Inflection, while the other, by way of distinction, may be termed the Law of Nominal Inflection.

141. (1) **Law of Nominal Inflection.** When a word receives a tonic addition, the open syllable immediately before the new tone syllable retains its full vowel; the previous changeable vowels become Sh^{e}vas.

(2) **Law of Verbal Inflection.** When a word receives a tonic addition, the open syllable immediately before the new tone syllable loses its vowel (Sh^{e}va taking its place): the previous vowels are unaltered.

142. The two principles just given are of the highest importance. It will be noted that they are opposed to each other, and it becomes a question according to which law the inflection of any given noun proceeds. This will be explained in the following Lesson. Before passing on, however, let the student master the illustrations of the two principles given in the following section.

143. Convenient suffixes for illustration are יֵ֫ם (plural), וֹ֫ *his,* הָ֫ *thy,* נוּ֫ *our,* כֶ֫ם *your* (the word to which this suffix is attached is plural). The tone is indicated by ֫, and it will be noted that each suffix involves the moving of the tone one syllable onward, except the last, which moves it two syllables.

Nominal. From דָּבָ֫ר *word* (1st Law) we have דְּבָרִ֫ים *words,* דְּבָרְךָ֫ *thy word,* דְּבָרוֹ֫ *his word,* דְּבָרֵ֫נוּ *our word,* דִּבְרֵיכֶ֫ם (for דִּבְרִיכֶ֫ם, cf. § 70) *your words.*

Verbal. From אוֹיֵב (*'ô-yēb*) *enemy* (2nd Law) we have אוֹיְבִים *enemies*, אוֹיְבֵנוּ *our enemy*, etc.; and from קָטַל *he killed* (2nd Law) comes קָטְלוּ *they killed*.

Exercise ix (Pronominal Suffixes).

my	ִי	our	ֵנוּ
thy	ְךָ m.	your	ֶכֶם m.
	ֵךְ f.		ֶכֶן f.
his	וֹ	their	ָם m.
her	ָהּ		ָן f.

Note—These are the suffixes as appended to a noun in the singular. If the noun is in the plural there is a slight modification in the form of the suffix. The complete list is given later (§§ 163–168).

Words with unchangeable vowels: סוּס *horse*, שִׁיר *song*, לְבוּשׁ *garment*, גִּבּוֹר *hero*.

Words inflected according to 1st Law: דָּבָר *word*, נָבִיא *prophet*, כּוֹכָב *star*, יָד *hand*.

Words inflected according to 2nd Law: מִסְפֵּד *mourning*, כֹּהֵן *priest*, מוֹפֵת *miracle*, שֵׁם *name*.

Write down the Hebrew for (1) The plural of each word given above. (2) My song; thy horse; our word; his name; her mourning; your prophet; my hand; their miracle; his priest; her garment; our hero; your song.

(3) Attach the pronominal suffixes to דָּבָר.[1]

LESSON VII.

DECLENSION OF NOUNS: FIRST, SECOND, AND THIRD DECLENSIONS.

144. **Nouns must be grouped into classes for the purposes of declension. This is mainly done according to the vowels.** Thus many nouns have the vowel *qamets* both in the ultima and penultima; others, *qamets* in one syllable,

[1] Note that *your word* = דְּבָרְכֶם; the *pathach* under ב by an exception noted later (§ 166). So also דְּבָרְכֶן.

tsere in the other; others again have properly only one vowel, while some nouns are made up of unchangeable vowels (§ 138). All nouns conforming to any one of these *vowel-types* are declined in the same manner, and might form a separate declension.

145. But we may again group these groups and lessen the number of declensions by noting that the same principle or law of inflection (§ 141) applies to several types of noun. Thus, e.g. the words דָּבָר, זָכָר, גָּדוֹל, עוֹלָם, לֵבָב, though obviously differing in their vowels, are inflected alike.

146. It will be found that **Hebrew Nouns fall into six classes or declensions:—**

i. Nouns with unchangeable vowels, e.g. גְּבוֹר.

ii. Nouns with *qamets* in ultima or penultima, or both: כּוֹכָב, גָּדוֹל, יָשָׁר. Monosyllables (not in v.).

iii. Nouns with *tsere* in ultima and an unchangeable vowel in penultima: מוֹפֵת. Monosyllables (not in v.).

iv. Segholate nouns (§ 152): דֶּרֶךְ.

v. Monosyllables which double their last letter before any suffix: עַם (plural עַמִּים).

vi. Nouns ending in ־ֵה: רֹעֶה.

147. **The Suffixes** (§§ 132, 133) are of course unaffected by the form of the noun to which they are added, and **are the same for all nouns. The difference between the six declensions lies in the different vowel changes which (1) mark the construct state, (2) accompany the suffixes** (§ 135). The principles which regulate these vowel changes are given in the following sections.

148. **Laws of the First Declension.**

(1) *Construct State.* No change in Singular (־ִים changed to ־ֵי in Plural, as in all Declensions).

(2) *Before all Suffixes.* No change.

149. **Laws of the Second Declension.**

(1) *Construct State.* (*a*) *Singular:* The open penultima (if changeable) has *sh*^{e}*va;* the closed ultima (if change-

able) has *pathach.* (*b*) *Plural:* All changeable vowels become *sh^{e}va.*

Note 1.—By this law the plural construct of דָּבָר is דְּבָרֵי, which (according to § 70) becomes דִּבְרֵי.

Note 2.—Where a *guttural* loses its vowel, the substituted *sh^{e}va* must be compound (§§ 26, 65).

(2) *Before Suffixes.* The vowel immediately before the new tone syllable is unchanged: previous (changeable) vowels become *sh^{e}va.*

Remark—Nouns therefore of the second declension follow the 1st (or Nominal) Law of Inflection (§ 141).

150. **Laws of the Third Declension.**

(1) *Construct State.* (*a*) *Singular:* No change. (*b*) *Plural:* The final *tsere* becomes *sh^{e}va.*

(2) *Before all Suffixes.* The final *tsere* becomes *sh^{e}va.*

Remark—Nouns, therefore, of the third declension follow the 2nd (or Verbal) Law of Inflection (§ 141).

Paradigms.

	1st Decl.	2nd Decl.			3rd Decl.
	גְּבוֹר	כּוֹכָב	גָּדוֹל	יָשָׁר	מוֹפֵת
Const. Sing.	גִּבּוֹר	כּוֹכַב	גְּדוֹל	יְשַׁר	מוֹפֶת
Plur. Abs.	גִּבּוֹרִים	כּוֹכָבִים	גְּדוֹלִים	יְשָׁרִים	מוֹפְתִים
Plur. Const.	גִּבּוֹרֵי	כּוֹכְבֵי	גְּדוֹלֵי	יִשְׁרֵי	מוֹפְתֵי

Note—The forms given here are sufficient to illustrate the foregoing laws. For complete Paradigms, see the end of the book.

Exercise x.

1. Write down the Construct Singular and Plural of all the nouns given in Exercise ix.

2. Add the Pronominal Suffixes (Exercise ix) to the singular of שִׁיר, כּוֹכָב, נָבִיא, מִסְפֵּד.

LESSON VIII.

DECLENSION OF NOUNS: FOURTH, FIFTH, AND SIXTH DECLENSIONS.

151. The Fourth Declension consists of what are termed **Segholate Nouns.** These are properly monosyllables, having a single short vowel and ending in two consonants (cf. § 45, 5). The vowel may be short *a*, *i*, or *o*, as e.g. מַלְךְ, סֵפֶר, בֹּקֶר (bŏqr).

152. **To avoid the harshness of such a combination there has slipped in under the second radical the vowel seghol, with an accompanying modification of the preceding vowel.** Hence מַלְךְ becomes מֶלֶךְ, סִפְרְ becomes סֵפֶר, and בֹּקְר becomes בֹּקֶר. **It is this euphonic seghol which gives the name Segholate to this class of nouns,** and makes them easily recognised. A further characteristic of segholate nouns is that **the accent is on the penultima,** a reminiscence of the lost monosyllabic form.

153. **Laws of the Fourth** (*Segholate*) **Declension.**

(1) *Construct State.* (*a*) *Singular:* Unchanged. (*b*) *Plural:* Reverts to the original monosyllabic form.

(2) *Plural Absolute.* Follows the Second Declension, taking *sh*^{e}*va* under the first radical, *qamets* under the second.

(3) *Other suffixes* to the *singular* and *dual* are added to the original form; if to the *plural* (cf. § 164), they are added to the plural form.

Note 1.—The nouns given in § 152 (מֶלֶךְ (*a*), סֵפֶר (*i*), בֹּקֶר (*o*)) are the usual types of this declension. But the presence of gutturals in the root may cause variations, e.g. נַעַר (*a* class), נֶגַע (*i* class), פֹּעַל (*o* class). This occasions no difference in declension except that (1) when the guttural requires *sh*^{e}*va* the *sh*^{e}*va* must be one of the *compounds*, and (2) words of the *i* class beginning with ח or ע have *seghol* before singular suffixes instead of *chireq*.

Note 2.—Some few segholates have one of the weak letters ו or י for middle radical, e.g. מָוֶת *death*, אָוֶן *iniquity*, עַיִן *eye*. In this case, for the construct singular ו *quiesces* in *cholem*,

י *quiesces* in *tsere*, and all suffixes are added to this form. Thus מוֹתוֹ *his death*, עֵינַיִם *two eyes*, etc.

154. Nouns of the Fifth Declension present no special difficulty. They are of monosyllabic form with various vowels, as e.g. עָם *people*, אֵם *mother*, חֹק *statute*.

155. **Laws of the Fifth Declension.**

(1) *Construct State Singular.* No change.

(2) *Plural, and before Suffixes.* The final radical doubled by *daghesh*: and the vowel (if long) shortened (*tsere* to *chireq*, *cholem* to *qibbuts*). For final gutturals, see § 65 (*a*).

Note—The daghesh is due to the fact that these nouns are contracted forms derived from verbs which have their second and third radicals alike. Thus עָם is from the verb עָמַם, אֵם from אָמַם, חֹק from חָקַק. The lost radical reappears before a suffix. A few dissyllables follow this rule, as מָגֵן *shield* (מָגַן), pl. מָגִנִּים.

156. Nouns of the Sixth Declension are characterised by the termination ה֫. The laws given in the following section have reference to this ending only, but it must be carefully noted that the previous vowel may also be such as to be subject to change, e.g. שָׂדֶה *field* belongs to the sixth declension as ending in ה֫, and to the second as possessing *qamets* in the penultima.

157. **Laws of the Sixth Declension.**

(1) *Construct State Singular* changes ה֫ to ה֬.

Note—This is the only exception to the general law of § 129.

(2) *Before all Suffixes.* The weak ending ה֫ falls away, and previous vowels are modified according to the foregoing rules.

Paradigms.

	4th Decl.			5th Decl.			6th Decl.
	דֶּרֶךְ	כֶּסֶא	בֹּקֶר	עַם	אֵם	חֹק	רֹעֶה
Const. Sing.	דֶּרֶךְ	כִּסֵּא	בֹּקֶר	עַם	אֵם	חֹק	רֹעֵה
Plur. Abs.	דְּרָכִים	כִּסְאוֹת	בְּקָרִים	עַמִּים	אִמּוֹת	חֻקִּים	רֹעִים
Plur. Const.	דַּרְכֵי	כִּסְאֵי	בְּקָרֵי	עַמֵּי	אִמּוֹת	חֻקֵּי	רֹעֵי

Exercise xi.

1. Assign the following nouns to their proper Declension:—
עָלֶה *leaf*, דֶּרֶךְ *way*, חֹשֶׁךְ *darkness*, רֹעֶה *shepherd*, תָּוֶךְ *midst*, קֹדֶשׁ *holiness*, שֵׁבֶט *tribe*, גַּן *garden* (from גָּנַן), קֵץ *end* (from קָצַץ).

2. Give the Singular Construct and Plural Absolute of the above nouns.

3. Give the Hebrew for—my way; way of holiness; in the midst of the garden; shepherd of the tribes; our darkness; leaves of the garden; his garden; thy shepherd; their end; end of the ways of darkness.

LESSON IX.

FEMININE NOUNS: IRREGULAR NOUNS.

158. **Many Feminine Nouns have no distinctive ending** (cf. § 110). To these the rules of declension already given are directly applicable, the only point of difference from masculine nouns being the plural termination וֹת (abs. and constr.) instead of ִים and ֵי.

159. The more frequent feminine terminations are ָה and ַת. The vowels preceding this ending will determine to which of the six declensions the word belongs, and will be modified as in the corresponding masculine forms.

160. **These two terminations themselves undergo modification as follows:—**

(1) The ending ָה (*a*) Reverts to ַת in the Construct Sing. (*b*) Is changed into וֹת for the Plural Abs. and Constr. (*c*) Reverts to ת before Suffixes and retains the *qamets*, after the model of the Second Declension.

(2) The ending ַת (*a*) Is unchanged in the Construct Singular. (*b*) Is changed into וֹת for the Plural Absolute and Construct. (*c*) Loses the ַ before Suffixes, being treated like a Segholate noun.

161. A few examples of Feminine Nouns are appended. The figures in parentheses indicate the declension: (1) סוּסָה *mare*, pl. סוּסוֹת; (2) צְדָקָה *righteousness*, pl. צְדָקוֹת (i. c. צְדָקוֹת); (4) נַעֲרָה *maiden*, pl. נְעָרוֹת; (4) חָרְבָּה *desolation*, pl. חָרְבוֹת (not used); (5) חַיָּה *life*, pl. חַיִּים (masc. ending); (5) מָרָה *bitter*, pl. מָרוֹת.

162. Some nouns are **irregular** in their inflection. A list of the more frequent is here given, with their chief irregularities:—

Noun.	Meaning.	Constr. Sing.	With Suffixes.	Plur. Abs.	Plur. Constr.
אָב	father	אֲבִי	אָבִי my f. אָבִיךָ thy f. אָבִיו or אָבִיהוּ his f. אָבִיהָ your f.	אָבוֹת	(2)
אָח	brother	אֲחִי	(Like *father*)	אַחִים	(1)
אִישׁ	man			אֲנָשִׁים	אַנְשֵׁי
אִשָּׁה	woman	אֵשֶׁת	אִשְׁתִּי my w., etc.	נָשִׁים	(2)
בַּיִת	house	בֵּית	בֵּיתִי my h., etc.	בָּתִּים	(1)
בֵּן	son	בֶּן־	בְּנִי my s. בִּנְךָ thy s.	בָּנִים	(2)
בַּת	daughter		בִּתִּי my d., etc.	בָּנוֹת	(2)
יוֹם	day			יָמִים	יְמֵי
עִיר	city			עָרִים	עָרֵי
פֶּה	mouth	פִּי	פִּי my m. פִּיךָ thy m., etc.		

Note—The forms not given are regular, and can easily be supplied by referring the noun to its appropriate class.

LESSON X.

THE PRONOMINAL SUFFIXES.

163.

Meaning.	Suffix for a Sing. Noun.	Example.	Suffix for a Plur. Noun.	Example.
my	ִי	סוּסִי	ַי	סוּסַי
		my horse, etc.		*my horses*, etc.
thy	ְךָ	סוּסְךָ	ֶיךָ	סוּסֶיךָ
	ֵךְ	סוּסֵךְ	ַיִךְ	סוּסַיִךְ
his	וֹ	סוּסוֹ	ָיו	סוּסָיו
her	ָהּ	סוּסָהּ	ֶיהָ	סוּסֶיהָ
our	ֵנוּ	סוּסֵנוּ	ֵינוּ	סוּסֵינוּ
		our horse, etc.		*our horses*, etc.
your	כֶם	סוּסְכֶם	יכֶם	סוּסֵיכֶם
	כֶן	סוּסְכֶן	יכֶן	סוּסֵיכֶן
their	ָם	סוּסָם	יהֶם	סוּסֵיהֶם
	ָן	סוּסָן	יהֶן	סוּסֵיהֶן

164. The student will observe that the differences are slight between the suffixes for singular and for plural nouns. Those for plural nouns are especially characterised by the letter *yodh* before the significant part of the suffix. This is the י of the construct state of the masculine plural. The Fem. Plur. ending וֹת is retained before them.

Rules for adding Suffixes to Plural Nouns: (1) If the plural ends in ים. drop this ending and add the suffix to what remains (but see § 168). (2) If the plural ends in וֹת add the suffix to the word as it stands, and allow for the shifting of the tone.

165. All the suffixes involve the moving forward of the tone one syllable at least, and if appended to a noun with changeable

vowels, cause the vowels to be lengthened (cf. §§ 124 sqq.). The rules for such vowel changes have already been given. As they are due solely to the shifting of the tone they are not affected by the particular form of any suffix with two exceptions:—

100. The suffixes בָ֫ךְ, כֶ֫ם *your*, added to a noun in the singular, have an unexpected effect in shortening the previous vowels and practically throw the word into the Construct State. Thus דָּבָר *word*, דְּבַר־ךָ *thy word*, דִּבְרְכֶם *your word* (cf. § 144).

101. The suffixes יִם־ , יָם־ *-ay*, יכֶם־ , יךָ־ *-ayk* added to a noun in the plural, involve a double shifting of the tone, and hence cause additional vowel changes. Thus דְּבָרִים *words*, דְּבָרַי *my words*, but דְּבָרֶ֫יךָ (for דְּבָרַיךָ cf. § 140. 1) *your words*.

102. The six suffixes mentioned in the two previous sections are termed **heavy suffixes**, and the rest, by way of distinction, are termed **light suffixes**.

Rules for adding the heavy suffixes (1) to the singular—add to the Construct State; (2) to the plural—add to the Construct State after dropping the final ־ַי.

Examples of Nouns with Suffixes.

The forms given are sufficient to illustrate all possible vowel changes. The figures in parentheses indicate the Declension. A noun with unchangeable vowels is given in § 103.

	Sing.			Plur.		
	my	*thy*	*your*	*our*	*his*	*their* (m.)
דָּבָר (1)	דְּבָרִי	דְּבָרְךָ	דִּבְרְכֶם	דְּבָרֵינוּ	דְּבָרָיו	דְּבָרֵיהֶם
פָּקִיד (1)	פְּקִדִּי	פְּקִדְךָ	פִּקְדְּכֶם[1]	פְּקִדֵּינוּ	פְּקִדָיו	פְּקִדֵיהֶם
דֶּרֶךְ (4)	דַּרְכִּי	דַּרְכְּךָ	דַּרְכְּכֶם	דַּרְכֵּינוּ	דַּרְכָּיו	דַּרְכֵיהֶם
עַם (3)	עַמִּי	עַמְּךָ	עַמְּכֶם	עַמֵּינוּ	עַמּוֹ	עַמֵּיהֶם
רֵעַ (7)	רֵעִי	רֵעֲךָ	רֵעֲכֶם	רֵעֵינוּ	רֵעֵהוּ	רֵעֵיהֶם

[1] Such forms as דִּבְרֵיכֶם, פִּקְדֵיכֶם, involving two successive vowel signs, substitute a short vowel for the first sh'wa, according to § 10.

Exercise xii.

shepherd	רֹעֶה	judgment	מִשְׁפָּט
for ever and ever	עוֹלָם וָעֶד	righteousness	צְדָקָה
this (m.)	זֶה	upon	עַל
way	דֶּרֶךְ	place	מָקוֹם
he gave	נָתַן	holiness	קֹדֶשׁ
Moses	מֹשֶׁה	(1) acc. sign. (2) with	אֵת
king	מֶלֶךְ	not	לֹא
pleasantness	נֹעַם	path	נְתִיבָה
	peace . . שָׁלוֹם		

1. Add the suffixes for *his, your* to the singular, and for *my, thy, his, their* to the plural of the nouns in the above list.

2. Translate into English:—

1. יְהוָה רֹעִי׃ 2. כִּי זֶה אֱלֹהִים אֱלֹהֵינוּ עוֹלָם וָעֶד׃
3. דַּרְכִּי אֵת יְהוָה וְמִשְׁפָּטִי אֵת [1]אֱלֹהָי׃ 4. נָתַן אֱלֹהִים
דְּבָרוֹ לְמֹשֶׁה׃ 5. דִּבְרֵינוּ דִּבְרֵי אֱלֹהִים׃ 6. יְהוָה מֶלֶךְ
מְלָכִים׃ 7. מִשְׁפָּטִי וְתִדְקָתִי עַל כָּל־הָאָרֶץ׃ 8. מְקוֹם
קָדְשִׁי׃ 9. נָתַן אֱלֹהִים אֶת־הָאִשָּׁה לָאִישׁ׃ 10. דְּרָכֶיךָ
לֹא דַרְכֵינוּ וְלֹא דַרְכֵינוּ דְּרָכֶיךָ׃ 11. דִּבְרֵיכֶם לֹא דִּבְרֵי
הָאֱמֶת׃ 12. דְּרָכֶיהָ דַרְכֵי־נֹעַם וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם׃

[1] The ָ_ here takes the pause form.

LESSON XI.

ADJECTIVES OF QUALITY: DEGREES OF COMPARISON.

169. Adjectives of Quality agree with their Nouns in Number and Gender. They follow the same Laws of Inflection as Nouns.

170. The *attributive* Adjective **follows its Noun**; the *predicative* Adjective **precedes its Noun**, e.g. *a good son* בֵּן טוֹב; *a son is good,* טוֹב בֵּן.

171 **An Adjective used to qualify a Noun takes the Definite Article when the Noun is particularised in any way** (§ 130). **The Adjective itself cannot be put in the Construct State or take a Pronominal Suffix.** Thus—

(1) *The good son.* הַבֵּן הַטּוֹב; *this good son,* הַבֵּן הַטּוֹב הַזֶּה.

(2) *The good son of the father,* בֶּן־הָאִישׁ הַטּוֹב.

(3) *My good son,* בְּנִי הַטּוֹב.

172 The Hebrew language is singularly deficient in Adjectives, and their place must frequently be supplied by a Noun in the Construct State, or by a Participle, e.g.

Construct State: 2 Kings i. 8. בַּעַל שֵׂעָר *master of hair,* i.e. ***hairy.***

Ps. xcix. 9. הַר קָדְשׁוֹ *hill of His holiness,* i.e. ***His holy hill.***

Participle: Isaiah xlii. 3. קָנֶה רָצוּץ *a bruised reed.*

173 **The Comparative Degree** is marked by the Preposition מִן (see p. 57, § 131, note 2) *from.* The Adjective itself remains unchanged in form. Thus: *the father is greater than the son,* גָּדוֹל הָאָב מִן־הַבֵּן; *my punishment is greater than I can bear* גָּדוֹל עֲוֹנִי מִנְּשׂוֹא (lit. *great from being borne*); *a rock (that) is higher than I,* צוּר מִמֶּנִּי יָרוּם.

This use, denoting the separation [for the purpose of comparison] of the things to be compared, has a parallel in the Greek and Latin use of the case of separation after Comparatives—in Greek, the Genitive; in Latin, the Ablative.

174 **The Superlative Degree** is expressed in various ways, the Adjective remaining unchanged.

(1) *By the Article:* 1 Sam. xvi. 11, *there remaineth yet the youngest,* הַקָּטֹן (lit. *the little one*). Judges vi. 15, *I the least in my father's house,* אֲנִי הַצָּעִיר בְּבֵית אָבִי (lit. *the little one*).

(2) *By Repetition:* Ex. xxvi. 33, *the most holy,* לְקֹדֶשׁ הַקָּדָשִׁים.

(3) *By the Adverb* מְאֹד *very:* Gen. i. 31, *and behold it was very good,* וְהִנֵּה־טוֹב מְאֹד.

Exercise xiii.

good, טוֹב (1).	much, many, רַב (5).
great, גָּדוֹל (2).	to me, לִי.
small, קָטָן or קָטֹן (2).	law, תּוֹרָה (f.) (1).
evil, רַע (5).	perfect, תְּמִים (2).
there is, יֵשׁ, יֶשׁ־.	white, לָבָן (2).
he, that, הוּא.	merciful, רַחוּם (1).
wise, חָכָם (2).	very, מְאֹד.
strong, עָצוּם (2).	Jehovah, the LORD, יְהוָה.
holy, קָדוֹשׁ (2).	See § 99.

(The numbers in parentheses indicate the Declension.)

Translate into Hebrew (omitting the parts of the verb *to be*):—

1. A strong man. 2. The strong man. 3. The man is strong. 4. The LORD, He is very merciful. 5. The law of the LORD is perfect. 6. Moses was wise. 7. The words of Moses were wise. 8. The wise words of Moses. 9. His strong hand. 10. Many men and many women. 11. I have (there is to me) a white horse. 12. I have the white horse of my father. 13. Great is the LORD and His words are strong and holy. 14. The man is stronger than the woman, but the woman is better than the man. 15. Evil are my days and I am the least of men.

LESSON XII.

PRONOUNS: PERSONAL.

175. There are in Hebrew four classes of Pronouns: Personal, Demonstrative, Interrogative, and Relative. It has already been seen that the Possessive Pronouns are expressed by Suffixes. These Suffixes, as representing the significant part of the Personal Pronouns, will be noted again in the Paradigm which follows, and will reappear in the personal endings of the Verb.

176. To Personal Pronouns belong Number, Gender, Person, Case. **Except in the Nominative Case the Personal Pronoun is merely a suffix attached to various Prepositions and Particles.** The following is the complete Paradigm:—

Singular.

	Nom.	Accus.	Dat.	Abl.	Comp.
1st Pers.	אָנִי or אָנֹכִי *I*	אוֹתִי *me*	לִי, בִּי *in or to me*	מִמֶּנִּי *from me*	כָּמוֹנִי *as I.*
2nd (m.)	אַתָּה *thou*	אוֹתְךָ *thee*	לְךָ, בְּךָ *in or to thee*	מִמְּךָ *from thee*	כָּמוֹךָ *as thou.*
2nd (f.)	אַתְּ *thou*	אוֹתָךְ *thee*	לָךְ, בָּךְ *in or to thee*	מִמֵּךְ *from thee*	כָּמוֹךְ *as thou.*
3rd (m.)	הוּא *he*	אוֹתוֹ *him*	לוֹ, בּוֹ *in or to him*	מִמֶּנּוּ *from him*	כָּמוֹהוּ *as he.*
3rd (f.)	הִיא *she*	אוֹתָהּ *her*	לָהּ, בָּהּ *in or to her*	מִמֶּנָּה *from her*	כָּמוֹהָ *as she.*

Plural.

	Nom.	Accus.	Dat.	Abl.	Comp.
1st Pers.	אֲנַחְנוּ (or נַחְנוּ) *we*	אוֹתָנוּ *us*	לָנוּ, בָּנוּ *in or to us*	מִמֶּנּוּ *from us*	כָּמוֹנוּ *as we.*
2nd (m.)	אַתֶּם *ye*	אוֹתְכֶם or אֶתְכֶם *you*	לָכֶם, בָּכֶם *in or to you*	מִמְּכֶם or מִכֶּם *from you*	כְּמוֹכֶם *as ye.*
2nd (f.)	אַתֶּן *ye*	אוֹתְכֶן or אֶתְכֶן *you*	לָכֶן, בָּכֶן *in or to you*	מִמְּכֶן *from you*	כְּמוֹכֶן *as ye.*
3rd (m.)	הֵמָּה or הֵם *they*	אוֹתָם or אֶתְהֶם *them*	בָּם or בָּהֶם, לָמוֹ or לָהֶם *in or to them*	מֵהֶמָּה or מֵהֶם *from them*	כְּמוֹהֶם *as they.*
3rd (f.)	הֵנָּה or הֵן *they*	אוֹתָן or אֶתְהֶן *them*	הֶהֵנָּה or בָּהֶן, לָהֶן *in or to them*	מֵהֶנָּה or מֵהֶן *from them*	כְּמוֹהֶן *as they.*

178. The **Nominative Case** of a Personal Pronoun **is expressed only when emphatic,** or when the Predicate is a Noun, Pronoun, or Participle. When the Predicate is a Verb, and there is no emphasis, the Pronoun is implied in the form of the Verb.

Thus, Exod. xx. 2, אָנֹכִי יְהוָה אֱלֹהֶיךָ *I (am) the Lord thy God;* but the Pronoun is implied in the Verb, in Exod. iii. 14, אֶהְיֶה אֲשֶׁר אֶהְיֶה *I am that I am.*

179. **The Accusative Case** is formed by adding the Pronominal Suffixes to אוֹת (another form of אֵת, the *sign of the Accusative*, cf. § 126). **But except when there is special emphasis the accusative of the personal pronouns is commonly expressed by means of a suffix appended to the Verb.** These **Verbal** (or **Objective**) **Suffixes** will be given later (§ 231). They are almost identical in form with the Possessive.

180. The **Dative** and **Ablative Cases** are formed by means of the Prefixes לְ, בְּ, מִ, or מִמְּן (a strengthened form of מִן) with the Possessive Suffixes.

181. The Pronominal Suffixes are also appended to other Particles, such as עִם, אֵת *with;* אַחֲרֵי *after;* אֶל *to;* לִפְנֵי *before, on the face of;* עַל *upon;* תַּחַת *under;* אַיִן *no, none.*

The following Paradigm will sufficiently indicate the forms:

182. **Particles with Pronominal Suffixes.**

	with	to	upon	before	after
	אֵת [3]	אֶל [1]	עַל [1]	לִפְנֵי	אַחַר [1]
me	אִתִּי	אֵלַי	עָלַי	לְפָנַי [2]	אַחֲרַי
thee (m.)	אִתְּךָ	אֵלֶיךָ	עָלֶיךָ	לְפָנֶיךָ	אַחֲרֶיךָ
him	אִתּוֹ	אֵלָיו	עָלָיו	לְפָנָיו	אַחֲרָיו
us	אִתָּנוּ	אֵלֵינוּ	עָלֵינוּ	לְפָנֵינוּ	אַחֲרֵינוּ
you (m.)	אִתְּכֶם	אֲלֵיכֶם	עֲלֵיכֶם	לִפְנֵיכֶם	אַחֲרֵיכֶם
them (m.)	אִתָּם	אֲלֵיהֶם	עֲלֵיהֶם	לִפְנֵיהֶם	אַחֲרֵיהֶם

Notes—(1) Before suffixes these particles assume a plural form; the suffixes are added as if to the forms אֵלִים, עָלִים, אַחֲרִים (cf. §§ 164, 168).

(2) The form לְפָנַי *before* is literally *to the face of: before me = to my face*, and is made up of לְ *to*, and פָּנִים *face*, with the pronominal suffix.

(3) Note the two meanings of אֵת: (1) the accusative sign (§ 126), which with suffixes becomes אוֹת; (2) *with*, which with suffixes doubles the ת, changing tsere to short chireq. Thus: (1) אוֹתִי *me*, (2) אִתִּי *with me*.

Exercise xiv.

עִמְדִי with me.
אֵין not; often = there is not (opp. to יֵשׁ there is).
אַחֲרוֹן the last (m.)
אֱמֶת truth (f.)
עָשִׂיתָ thou hast made.
צָבָא a host (constr. צְבָא).
לְבַד alone, see p. 141.

עַתָּה now.
רְאוּ see ye.
זִקְנָה old age (f.)
לֹא not.
שָׁמַיִם heavens (constr. שְׁמֵי).
צְבָאוֹת hosts (constr. צִבְאוֹת).
יָם sea (m.)
יִהְיוּ they are.
נָבִיא prophet (m.)

1. רְאוּ עַתָּה כִּי אֲנִי אֲנִי הוּא וְאֵין אֱלֹהִים עִמָּדִי׃
2. אַתָּה־[1]הוּא יְהוָה לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם׃ 3. מָה־[1]הֵמָּה אֵלֶּה׃ 4. אֲנִי יְהוָה רִאשׁוֹן וְאֶת־אַחֲרֹנִים אֲנִי־הוּא׃ 5. אַתָּה־[1]הוּא מַלְכִּי אֱלֹהִים׃ 6. וְעַתָּה אֲדֹנָי יֱהוִה אַתָּה־[1]הוּא הָאֱלֹהִים וּדְבָרֶיךָ יִהְיוּ אֱמֶת׃ 7. וְעַד־זִקְנָה אֲנִי הוּא׃ 8. לֹא־מִבְּנֵי יִשְׂרָאֵל הֵנָּה׃ 9. וַיֹּאמֶר לוֹ גַּם־אֲנִי נָבִיא כָּמוֹךָ׃

1. Deut. xxxii. 39. 2. Neh. ix. 6. 3. Zech. i. 9. 4. Is. xli. 4. 5. Ps. xliv. 5. 6. 2 Sam. vii. 28. 7. Is. xlvi. 4. 8. Judg. xix. 12. 9. 1 Kings xiii. 18.

[1] The 3rd Personal Pronouns הוּא, הֵמָּה are sometimes used to give greater emphasis to a preceding pronoun; in this case they are not to be translated.

LESSON XIII.

PRONOUNS: DEMONSTRATIVE, INTERROGATIVE, AND RELATIVE.

183. **The Demonstrative Pronouns are—**

	Masc.	Fem.
1.	זֶה (or הַזֶּה) *this*	זֹאת (or הַזֹּאת) *this.*
2.	הוּא[1] (or הַהוּא) *that*	הִיא[1] (or הַהִיא) *that.*

Plural (for both Genders).

1. אֵלֶּה (or הָאֵלֶּה) *these.*
2. (Masc.) הֵם[1], הֵמָּה[1] (הָהֵם[1] or הָהֵמָּה[1]); (Fem.) הֵן[1], הֵנָּה[1] (הָהֵן or הָהֵנָּה[1]) *those.*

184. Demonstrative Pronouns may be used as Adjectives, in which case they agree with their Nouns in Number and Gender. They are then used with the Article, as בַּיּוֹם הַהוּא: *in that day;* בַּיּוֹם הַגָּדוֹל הַהוּא: *in that great day.*

185. But Demonstrative Pronouns standing alone, i. e. used pronominally as subjects, may not take the Article, although Prepositions may stand before them.

Thus, Ex. iii. 15, זֶה־שְּׁמִי לְעֹלָם וְזֶה זִכְרִי לְדֹר דֹּר: *this* (is) *my name for ever, and this* (is) *my memorial from generation* (to) *generation;* בְּזֹאת אֲנִי בוֹטֵחַ: *in this I am confident.*

186. **The Interrogative Pronouns are—**

מִי *who?* מָה *what? how?* (מַה־, מַה).

Both may be joined with the Prefix Prepositions; thus, לְמִי *to whom?* לָמָּה *why?* בַּמָּה *how great?* בְּמִי *in whom?* בַּמָּה *in what?*

The Accusative Prefix אֶת־ may be joined to מִי (not to מָה); thus, אֶת־מִי *whom?*

Both may stand as Genitives: בֶּן־מִי *whose son?*

The interjectional *how!* is expressed by מָה: מַה־טּוֹב *how good!* מַה־נּוֹרָא *how fearful!*

[1] These forms are used also for the 3rd Personal Pronoun; see Table, § 177. For the definite article in § 183 see § 184.

Pointing of מָה.

The pointing of this word closely resembles that of the Article (§ 105).

1. מַה (with Daghesh conjunctive) before non-gutturals, מַה־גָּדוֹל *how great!*
2. מָה before א and ר, מָה־אֵלֶּה *what (are) these?*
3. מָה before ה, ח, ע, מָה־חָכָם *how wise!*
4. מַה before ה, ח, ע, not with qamets, מַה־הִיא *what (is) she?*

187. **The Relative Pronoun** is אֲשֶׁר *who, which*, for all genders and numbers. It may take the Prefix Prepositions: לַאֲשֶׁר, בַּאֲשֶׁר, etc. (for the *pathach*, see § 65 *c*).

1. Often אֲשֶׁר is untranslatable in itself, and only serves to give a relative character to the sentence by changing a Demonstrative Pronoun (generally a suffix-pronoun) into the corresponding Relative, e.g. וְרַעוֹ בּוֹ *its* seed (is) in it, but Gen. i. 11, אֲשֶׁר וְרַעוֹ בּוֹ *whose* seed (is) in it (lit. *which its seed*); פָּקַדוֹ he visited *him*, אֲשֶׁר פָּקַדוֹ *whom* he visited.

2. The Relative Pronoun is frequently omitted altogether, e.g. Is. xl. 20, פֶּסֶל לֹא יָמוּט *an idol (which) shall not be moved;* Ps. lxi, בְּצוּר־יָרוּם מִמֶּנִּי *unto a rock (which) is higher than I.*

Exercise xv.

וַיַּרְא and he saw.	רִאשׁוֹן former.
הָיָה he was.	שֵׁם name.
רָעָב famine (m.)	שִׁיר a song.
יוּשַׁר shall be sung.	קָדוֹשׁ holy (m.)
קָרָא he cried.	אָמַר he said.
בָּא coming (a participle).	וְאָמְרוּ and they will say.
עֶבֶד a slave, servant.	וַיֹּאמֶר and he said.
וַיְהִי and he was.	שִׁשִּׁי sixth.

1. בַּיּוֹם הַהוּא יוּשַׁר הַשִּׁיר־הַזֶּה בְּאֶרֶץ יְהוּדָה:
2. זֹאת הָאָרֶץ: 3. זֹאת הָאִשָּׁה וְזֶה־בְּנָהּ: 4. וְקָרָא
זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְהוָה צְבָאוֹת:
5. מִי־זֶה בָּא מֵאֱדוֹם: 6. וּלְמִי אֱלֹהֶיהָ לְפָנֶיךָ: 7. וַיֹּאמֶר
מֹשֶׁה אֶל־הָאֱלֹהִים הִנֵּה אָנֹכִי בָּא אֶל־בְּנֵי יִשְׂרָאֵל

וְאָמְרוּ־לִי מַה־שְּׁמוֹ׃ 8. כַּמָּה־יְמֵי־עַבְדֶּךָ׃ 9. הָרָעָב הָרִאשׁוֹן אֲשֶׁר הָיָה בִּימֵי אַבְרָהָם׃ 10. וַיַּרְא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשִּׁשִּׁי׃

Exercise xv.—1. Is. xxvi. 1. 4. Is. vi. 3. 5. Is. lxiii. 1. 6. Gen. xxxii. 18. 7. Exod. iii. 13. 8. Ps. cxix. 84. 9. Gen. xxvi. 1. 10. Gen. i. 31.

LESSON XIV.

THE VERB: GENERAL SCHEME.

188. **Every Hebrew Verb consists in its simplest form of three Consonants, called Radicals** or root-letters. All inflection whereby the particulars of mood, tense, person, number, etc. are indicated, consists (1) in varying the vowels of the three radicals, (2) in prefixing, appending, or inserting various serviles (§§ 88 sqq.).

A very few Verbal roots are apparently **quadriliteral,** a fourth root-letter being inserted in a triliteral word, as כִּרְסֵם *ravage* (ר inserted) Ps. lxxx. 14.

189. The most striking characteristic of the Hebrew Verb is its richness in **Voices,** or in what may fairly be regarded as the equivalent of Voices. In English we have, properly speaking, only one Voice, the Active; while the Passive has to be expressed by the help of the auxiliary verb 'to be.' Latin has two Voices; Greek has three, i. e. the same Greek verb can express by a mere change of ending either *I watch, I watch myself,* or *I am watched.* **The Hebrew Verb possesses seven such modifications, three active, three passive, and one reflexive.** They are variously termed voices, species, modifications, or **Conjugations.**

190. The nature of these modifications will be understood from the following:—

Scheme of the Seven Conjugations.

Character.		Name.	Meaning.
Simple	*Active*	Qal	*he watched.*
	Passive	Niphal	*he was watched.*
Intensive	*Active*	Piel	*he watched diligently.*
	Passive	Pual	*he was watched diligently.*
Causative	*Active*	Hiphil	*he caused to watch.*
	Passive	Hophal	*he was caused to watch.*
Reflexive		Hithpael	*he watched himself.*

Obs.—The meaning of the names of these conjugations will appear later. See § 200. It is not to be supposed that every verb is found in all seven conjugations. This rarely happens. Moreover, while it is in general true that Piel is *intensive*, Hiphil *causative*, and Hithpael *reflexive*, these characteristic meanings are often more or less obscured, and seldom appear so clearly as in the scheme above. The Niphal conjugation was probably originally reflexive, and in many verbs retains its reflexive force, see p. 80.

191. In each of these seven Conjugations there are two so-called **Tenses**—the Perfect and the Imperfect (sometimes misnamed Past and Future). These are not Tenses in the full sense, in that they do not fix the time of the action but state only its completedness or incompletedness. **The Hebrew Verb has no Tenses; the time of the action, *past*, *present*, or *future*, must in every instance be gathered from the context.** A tense in English fixes two particulars:—(1) the time of the action, (2) its completedness or otherwise. Thus we have Past Imperfect = I was watching; Past Perfect = I had watched; Past Indefinite (Gk. *aorist*) = I watched; and the same in Present and Future. The Hebrew 'Tense' disregards *time*, and looks only to *completedness*. As we can the more easily predicate completion of past actions and incompletion of future actions, the Hebrew Perfect is generally past and the Imperfect future.

192. Besides the two 'Tenses' each Conjugation has an Imperative (except Pual and Hophal), Infinitive, and Participle. The subjective moods (Subjunctive and Optative) are mostly expressed by the Imperfect.

193. The **Imperative** is found only in the second person,

and is used only in affirmative commands. What is called the third person imperative ('*let him* do') is expressed by the *imperfect*. The *imperfect* is also used in *prohibitions* with the negative particle לֹא *not* ('objective'), or אַל ('subjective,' implying wish, request, warning).

The **Infinitive Construct** is the substantive-form of the verb, as in other languages, and is often governed by prepositions, as לִקְטֹל *to kill;* בִּקְטֹל *in killing*. The **Infinitive Absolute** is used with other parts of the same verb to give additional emphasis, as קָטוֹל אֶקְטֹל ('to kill I will kill') *I will surely kill*, see § 284.

The **Participles** are the adjective-forms of the verb, and are often used with the article, as הַקֹּטֵל ('the *man* killing') *one who kills;* הַמֹּשֵׁל ('the *man* ruling') *he who rules, the ruler*. So with substantives, the article being repeated, as הַמֶּלֶךְ הַמֹּשֵׁל ('the king, the *man* ruling') *the king who rules*. The relative pronoun and the verb are thus often the proper rendering of the participle. Sometimes, also, the participle is employed, with the copula (part of the verb *to be*) understood, as a predicate, especially for the **Present Tense,** as הַמֶּלֶךְ מֹשֵׁל ('the king *is* ruling') *the king rules*.

Obs.—The participles are modified like adjectives to express gender and number.

194. The Perfect and Imperfect are conjugated by the aid of *preformatives* (at the beginning) and *afformatives* (at the end) to express the different numbers, persons, and genders of the verb (§ 188), according to the following scheme. The third person is given first as the simplest form (§ 91).

PERFECT (with *afformatives*).

Sing.	3rd pers., m. (stem.)			Plur.	3rd pers., c.	וּ
,,	,,	f.	ה־			
,,	2nd pers., m.		תָּ	,,	2nd pers., m.	תֶּם
,,	,,	f.	תְּ	,,	,, f.	תֶּן
,,	1st pers.		תִּי	,,	1st pers.	נוּ

IMPERFECT (with preformatives and afformatives)

Sing. 3rd pers. m.	יִ		Plur. 3rd pers. m.	יִ	ֽוּ
" " f.	תִּ		" " f.	תִּ	ֽוּ
" 2nd pers. m.	תִּ		" 2nd pers. m.	תִּ	ֽוּ
" " f.	תִּ	ִי	" " f.	תִּ	ֽוּ
" 1st pers.	אִ		" 1st pers.	נִ	

Obs.—The שׁ׳וא in the preformatives of the imperfect is vocalized according to the rules in § 70, e.g. יִקְטֹל becomes יִקְטֹל, and יִרְאֶה becomes יִרְאֶה.

103. **This table contains the key to the inflection of the perfect and imperfect in all the species of all Hebrew verbs.** Variations from the type will be accounted for as they arise, by the general laws of orthography and euphony. The effect of the preformatives and afformatives in modifying the vowels of the verb should be carefully studied in the following paradigm, containing also the imperative, infinitive, and participles, the whole of which must be committed to memory, as a preliminary to the mastery of all verbal forms. The verb chosen as the example here is קָטַל *he has killed*.

Obs.—This verb is selected as not containing any letter that is the subject of special rules, i.e. no weak letter, or semi-vowel, or guttural. The insertion or omission of the dagheš lene in the first radical ק will occasion no difficulty. See § 31. It is a **strong verb**, i.e. its radicals bear the weight of every change without modification. The verb קָטַל *he has killed*, selected by the older grammarians, is open to objection, chiefly from its second radical being a guttural. A curious consequence of this choice has, however, stamped itself upon the technical language of Hebrew grammar, as will be noted in § 200.

LESSON XV.

FIRST (ACTIVE) FORM: QAL.

104. The First Conjugation of the Hebrew Verb is the Simple. It has its name (פָּעַל *Qal*) from the fact that above all the seven conjugations its inflections proceed from the simple verbal stem without any characteristic prefix (as Niphʿal, Hiphʿil, etc.) or doubled radical (as Piʿel and Puʿal). **Its root, from whence the Imperfect and Imperative are directly formed, is found in the Infinitive Mood** (Construct).

But the third person perfect qal, being one of the simplest forms, is employed for practical convenience as the verbal stem, and is the part generally given in vocabularies and lexicons, even when the qal species of the verb is not actually in use.

197. **Paradigm of Qal.**

The accent is on the last syllable except where otherwise marked.

INFINITIVE MOOD.

Absolute: פָּקֹד to visit.

Construct: פְּקֹד to visit; בִּפְקֹד in visiting;
לִפְקֹד for visiting; מִפְּקֹד from visiting.

PARTICIPLE ACTIVE.

פֹּקֵד visiting, one visiting (m.)
פֹּקֶדֶת (פֹּקֵדָה) (fem.)
פֹּקְדִים (pl. m.)

PARTICIPLE PASSIVE.

פָּקוּד visited, one visited (m.)
פְּקוּדָה (fem.)
פְּקוּדִים (pl. m.)

PERFECT TENSE.

Sing.	*P'ur.*
פָּקַד he visited[1].	פָּקְדוּ they visited.
פָּקְדָה she visited.	פְּקַדְתֶּם you visited (m.)
פָּקַדְתָּ thou visitedst (m.)	פְּקַדְתֶּן you visited (f.)
פָּקַדְתְּ thou visitedst (f.)	פָּקַדְנוּ we visited.
פָּקַדְתִּי I visited, or have visited.	

IMPERFECT TENSE.

יִפְקֹד he will visit[1].	יִפְקְדוּ they will visit (m.)
תִּפְקֹד she will visit.	תִּפְקֹדְנָה they will visit (f.)
תִּפְקֹד thou wilt visit (m.)	תִּפְקְדוּ you will visit (m.)
תִּפְקְדִי thou wilt visit (f.)	תִּפְקֹדְנָה you will visit (f.)
אֶפְקֹד I shall visit.	נִפְקֹד we shall visit.

[1] These meanings are only approximate. See §§ 191, 220–222.

IMPERATIVE MOOD.

Sing.	*Plur.*
פְּקֹד visit thou (m.)	פִּקְדוּ visit ye (m.)
פִּקְדִי visit thou (f.)	פְּקֹדְנָה visit ye (f.)

198. **Some strong verbs differ from this paradigm:—**

a. In the perfect, third pers. sing. masc., by taking *tsēre* in the second syllable instead of *pathach*, e.g. זָקֵן *he was old*, יָבֵשׁ *he was dry*. These are generally **intransitives.** A rarer form takes *cholem*, e.g. קָטֹן *he was little.*

b. In the imperfect (also imperative and infinitive) by taking *pathach* in the second syllable, e.g. יִכְבַּד, כִּבַּד. These are noted in the vocabularies as **Imperfect A** verbs.

Exercise xvi.

Obs.—1. The personal pronoun *he* is, henceforth, omitted from the meanings of verbs in the vocabularies.

2. Let the learner write down the forms of any strong verbs among the following in qal, according to the paradigm, so as to become perfectly familiar with them before proceeding to translation. So also with the subsequent conjugations.

אָבַד is ruined.
אָהַב (impf. יֶאֱהַב, יְאֵהַב), has loved.
אָז then, gen. with impf.
אָח brother.
אֵיךְ how?
גָּדַל and גָּדֵל has been great.
גָּזַל has robbed.
גָּנַב has stolen, taken away.
דַּל poor.
הָלַךְ went.
זָקֵן has become old (impf. A): also adj., old.
חֹדֶשׁ month.
יָבֵשׁ impf. יִיבַשׁ is withered, dried.
יָדַע has known.
יָם sea.
יָרֵחַ moon.
יָשַׁב has dwelt.
יָתוֹם orphan.
כֶּלֶב dog; (כָּלֵב in pause) Caleb.
לֵב heart; middle.
מָלֵא has become full; with acc.
מִצְוָה command.
מִצְרִי Egyptian (subst. and adj.)
מָשַׁל has ruled.

מִשְׁפָּט judgment.
מֵת dead.
מָתַק has become sweet (impf. A).
נָא I pray (*quæso*).
נַעַר boy.
נָפַל has fallen.
עֶבֶד servant.
עָמַד has stood, withstood.
עָשִׁיר rich (adj.)
פָּשַׁט has attacked, fallen upon (impf. A and O).
קָטֹן has been little; followed by מִן, has been less than, i.e. *unworthy of*.
רָדַף has pursued, followed.
רָשׁ poor.
שָׂדֶה field.
שָׂרַף has burned.
שָׁבַר has broken in pieces.
שָׁבַת has rested.
שַׁבָּת f. Sabbath.
שָׁוְא (shāv) in vain (*frustra*).
שָׁכַן has dwelt.
שָׁמַר has watched, observed.
שֵׁנִי second.
שֶׁמֶשׁ sun.
שָׁפַט has judged.
שָׁקַד has watched.
שָׁרַץ has multiplied, swarmed.
תֵּבֵל f. (generally without art.), world.

1. אָמַר נַעַר מִצְרִי אֶל־דָּוִד פָּשַׁטְנוּ עַל־נֶגֶב[1] כָּלֵב וְאֶת־
עֲקָלַג שָׂרַפְנוּ בָאֵשׁ: 2. וְדָוִד אָז יֹשֵׁב בְּעִיר הַהִיא:
3. אָמַר אֱלֹהִים אֶל־הָאָדָם אַתֶּם שִׁרְצוּ בָאָרֶץ: 4. הַשָּׁפֵט[2]
כָּל־הָאָרֶץ לֹא יַעֲשֶׂה[3] מִשְׁפָּט: 5. אָמְרָה רִבְקָה[4] מִי
הָאִישׁ הַהֹלֵךְ בַּשָּׂדֶה וַיֹּאמֶר הָעֶבֶד הוּא יִצְחָק: 6. בַּחֹדֶשׁ
הַשֵּׁנִי יָבְשָׁה הָאָרֶץ: 7. אָמַר הַכְּסִיל מַיִם גְּנוּבִים יִמְתָּקוּ:
8. אָמַר אֱלֹהִים לְיִצְחָק אַל־תֵּרֵד[5] מִצְרַיְמָה[6] שְׁכֹן בָּאָרֶץ
הַזֹּאת: 9. אָמַר יִצְחָק אֶל־עֵשָׂו הִנֵּה־נָא זָקַנְתִּי וְלֹא
יָדַעְתִּי יוֹם מוֹתִי: 10. רִבְקָה אֹהֶבֶת אֶת־יַעֲקֹב מִן הָאָח

[1] The south country, where Caleb had a possession, and where was situated the town of Ziklag. [2] A *question* is asked in Hebrew by the prefix הַ (ה *interrogative*) attached to the first word in the clause. [3] 'Will He do?' [4] Rebekah. [5] 'Do not go down.' [6] 'To Egypt;' pause-form. The direction *whither*, less frequently the *where*, is indicated by the appended ה֫ ('ה local') mostly without the tone, e.g. אַרְצָה *to the earth;* שָׁמַיְמָה *to heaven.*

הַגָּדוֹל׃ 11. שָׁמֹר תִּשְׁמֹר[1] אֶת־הַמִּצְוָה הַזֹּאת׃ 12. עָשִׁיר
בָּרָשִׁים יִמְשֹׁל׃ 13. אָמַר דָּוִד אֶל־יָאוּל אַחֲרֵי מִי אַתָּה
רֹדֵף אַחֲרֵי כֶּלֶב מֵת׃ 14. שָׁמֹר אֶת־הַשַּׁבָּת׃ 15. אַל
תִּגְוָל־דֶּלֶת[2]׃ 16. אִם יִהְיֶה לֹא יִשְׁמֹר עֵיר שָׁוְא שָׁקַד
שֹׁמֵר׃ 17. שִׁפְטֵי דַל וְיָתוֹם׃ 18. הָיָה אֱלֹהִים אֶת
יִשְׁמָעֵאל[3] וַיִּגְדָּל[4]׃ 19. אֵיךְ אָבְדָה צֹר[5] אֵיךְ נָצְתָה
בְּלֵב יָם׃ 20. חַסְדֵי יְהוָה כִּי־לֹא תַמּוּ[6]׃

[1] See § 103, Inf. Abs. [2] For the reason of the shortening of the vowel of the verb, see §§ 69. 48 (3). [3] Ishmael. [4] 'And he was great.' [5] Tyre. [6] 'The mercies.'

LESSON XVI.

THE VERB (CONTINUED): NIPHAL.

190. **The Niphal conjugation is primarily reflexive,** and sometimes expresses simply the reflex action of *qal*, e.g. qal, *to guard*; Niphal, *to guard oneself* (Greek middle φυλάσσεσθαι). Hence it may denote reciprocal action, as *to consult together*, *to quarrel*, etc. **But the most usual meaning of Niphal is a simple passive of qal.**

200. **In explanation of the name** *Niphal* it may be noted that the older grammarians adopted as a paradigm the verb פָּעַל *he has done*. The 3rd s. m. perf. of this verb in each of the conjugations after *qal* (reflexive, intensive, etc., see § 190) was taken as the name of that conjugation. So that as the 3rd s. m. perf. reflexive of פָּעַל is נִפְעַל (*nip'al*), and the same form in the intensive conjugation is פִּעֵל (*pi'el*), causative הִפְעִיל (*hip'il*), etc., these became adopted as the technical names for the corresponding conjugations in all verbs.

201. As contrasted with *qal* (the *light* conjugation), the other six are marked by some characteristic prefix or inserted letter. **The characteristic of Niphal is the prefix** הִנ־

hin-, which, however, is abbreviated in two ways: (*a*) Before the perfect and participle the prefix is הִ (before a guttural הַ). (*b*) In the infinitive, imperative, and imperfect, the ה assimilates with the first radical of the verb by daghesh forte (§ 37. 2), while in the imperfect the ה also is absorbed. Thus infin. (and imperat.) הִפָּקֵד, imperf. יִפָּקֵד (for יִהְנַפְקֵד).

202. Paradigm of Niphal.

INFINITIVE.

Absolute: נִפְקֹד to be visited.

Construct: הִפָּקֵד to be visited; בְּהִפָּקֵד in being visited.
לְהִפָּקֵד for being visited; מֵהִפָּקֵד from being visited.

PARTICIPLE.

נִפְקָד being visited (m.) (pl. m. נִפְקָדִים).

PERFECT TENSE.

Sing.		*Plur.*	
נִפְקַד / נִפְקְדָה	he / she was visited.	נִפְקְדוּ	they were visited.
נִפְקַדְתָּ / נִפְקַדְתְּ	thou wert visited (m. / f.)	נִפְקַדְתֶּם / נִפְקַדְתֶּן	you were visited (m. / f.)
נִפְקַדְתִּי	I was visited.	נִפְקַדְנוּ	we were visited.

IMPERFECT TENSE.

יִפָּקֵד / תִּפָּקֵד	he / she will be visited.	יִפָּקְדוּ / תִּפָּקַדְנָה	they will be visited (m. / f.)
תִּפָּקֵד / תִּפָּקְדִי	thou wilt be visited (m. / f.)	תִּפָּקְדוּ / תִּפָּקַדְנָה	you will be visited (m. / f.)
אִפָּקֵד	I shall be visited.	נִפָּקֵד	we shall be visited.

IMPERATIVE.

הִפָּקֵד	be thou visited (m.)	הִפָּקְדוּ	be ye visited (m.)
הִפָּקְדִי	„ „ „ (f.)	הִפָּקַדְנָה	„ „ „ (f.)

Exercise xvii.

אָכַל has eaten.
בָּחַר has chosen (niph. participle, choice, precious).
הָלַךְ has gone.
זָכַר has remembered.
זָהָב gold.
חָכְמָה wisdom.
כֶּסֶף silver.
כָּרַת he has cut (off).
מַאֲכָל food.
מלט (niph.) has escaped.
מַבּוּל flood.
נֶפֶשׁ soul.
שָׁמַר he has watched.
לָנֶצַח for ever.
סָמַךְ has upheld.
עָוֹן iniquity.

1. וְאַתָּה קַח[1]-לְךָ מִכָּל-מַאֲכָל אֲשֶׁר יֵאָכֵל: 2. יִזְכֹּר
עָוֹן אֲבֹתָיו אֶל-יְהוָה: 3. כֹּה אָמַר יְהוָה הִשָּׁמְרוּ
בְנַפְשׁוֹתֵיכֶם: 4. עַל יְהוָה נִסְמַכְתִּי לָנֶצַח: 5. הוֹלֵךְ
בְּחָכְמָה הוּא יִמָּלֵט: 6. נִבְחָר שֵׁם מִכֶּסֶף[2] וּמִזָּהָב:
7. נִסְמָךְ הָסֻמְכוּ עַל יְהוָה: 8. לֹא יִכָּרֵת כָּל-בָּשָׂר עוֹד
מִן-הַמַּבּוּל:

[1] Imperat. 2 s. m. לָקַח *he has taken.* [2] See § 173.

LESSON XVII.

THE VERB (CONTINUED): PIEL AND PUAL.

203. **The Piel conjugation is primarily intensive; the Pual is simple passive of Piel.** The intensive meaning is, however, often obscured, and the force of these conjugations must be studied in individual verbs. It may be noted that (*a*) piel is frequently causative (as לָמַד, qal, *to learn;* piel, *to teach*). (*b*) Some verbs intransitive in qal are transitive in piel (as חָזַק, qal, *to be strong;* piel, *to strengthen*). (*c*) Many verbs (with or without a *qal* form) use a piel in a *simple* sense.

204. **The characteristic of piel and pual is the doubling by daghesh of the middle radical.** If this radical is a guttural the preceding vowel is lengthened (§ 65 *a*).

The participle has the preformative מְ. Pual (as a passive) has no imperative.

Obs.—For the vowels of piel and pual, see the Paradigm. Many verbs in the *piel* take *pathach* under the second radical instead of *tsere*. So also the *hithpaël*, § 206.

205. Paradigm of Piel and Pual.

INFINITIVE.

	Piel.	*Pual.*
Abs.	פַּקֹּד to visit diligently.	None.
Constr.	פַּקֵּד to visit diligently.	With prefix prepp. as before. } פֻּקַּד to be visited diligently.

PARTICIPLE.

מְפַקֵּד visiting diligently (m.) (pl. m. מְפַקְּדִים).	מְפֻקָּד being visited diligently (m.) (pl. m. מְפֻקָּדִים).

PERFECT.

	Piel.	*Pual.*		*Piel.*	*Pual.*
Sing. 3 m.	פִּקֵּד	פֻּקַּד	Plur. 3 c.	פִּקְּדוּ	פֻּקְּדוּ
„ f.	פִּקְּדָה	פֻּקְּדָה	„ 2 m.	פִּקַּדְתֶּם	פֻּקַּדְתֶּם
„ 2 m.	פִּקַּדְתָּ	פֻּקַּדְתָּ	„ f.	פִּקַּדְתֶּן	פֻּקַּדְתֶּן
„ f.	פִּקַּדְתְּ	פֻּקַּדְתְּ	„ 1 c.	פִּקַּדְנוּ	פֻּקַּדְנוּ
„ 1 c.	פִּקַּדְתִּי	פֻּקַּדְתִּי			

IMPERFECT.

	Piel.	*Pual.*		*Piel.*	*Pual.*
Sing. 3 m.	יְפַקֵּד	יְפֻקַּד	Plur. 3 m.	יְפַקְּדוּ	יְפֻקְּדוּ
„ f.	תְּפַקֵּד	תְּפֻקַּד	„ f.	תְּפַקֵּדְנָה	תְּפֻקַּדְנָה
„ 2 m.	תְּפַקֵּד	תְּפֻקַּד	„ 2 m.	תְּפַקְּדוּ	תְּפֻקְּדוּ
„ f.	תְּפַקְּדִי	תְּפֻקְּדִי	„ f.	תְּפַקֵּדְנָה	תְּפֻקַּדְנָה
„ 1 c.	אֲפַקֵּד	אֲפֻקַּד	„ 1 c.	נְפַקֵּד	נְפֻקַּד

IMPERATIVE.

		Piel.	*Pual.*			*Piel.*	*Pual.*
Sing.	2 m.	פַּקֵּד	None.	Plur.	2 m.	פַּקְּדוּ	None.
„	f.	פַּקְּדִי		„	f.	פְּקֻדְנָה	

Exercise xviii.

Obs.—For words not given, see Vocabulary at end of book.

אָמַץ piel, has made strong.
זמר piel, has sung.
חָזַק piel, has made strong.
יָלַד has brought forth.
כָּבֵד piel, has honoured.
מָדַד qal and piel, has measured.
ספר piel, has told, numbered.
עָשָׂה has done.
קָדַשׁ piel, has made holy.
רָדַף has pursued.

1. זַמְּרוּ לַיהוָה בְּכִנּוֹר זַמְּרוּ לֵאלֹהִים זַמֵּרוּ[1]:
2. מִי יְסַפֵּר אֶת־הַכּוֹכָבִים וּמִי יְמַדֵּד אֶת־הַיָּם:
3. סִפֵּר הָעֵבֶד לְיִצְחָק אֶת־כָּל־הַדְּבָרִים אֲשֶׁר עָשָׂה:
4. חֲזוּקוּ יָדַיִם רָפוֹת וּבִרְכַּיִם כּוֹשְׁלוֹת אַמֵּצוּ[1]:
5. בְּטֶרֶם הָרִים יֻלָּדוּ[1] מֵעוֹלָם עַד עוֹלָם אַתָּה אֵל:
6. הַמְכַבֵּד יְהוָה הוּא גַּם רֹדֵף צֶדֶק:
7. זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁ אֶת־יוֹם הַזֶּה אֲשֶׁר קִדַּשׁ יְהוָה:
8. הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֵל:

[1] Pause form.

LESSON XVIII.

THE VERB (CONTINUED): HITHPAEL, HIPHIL, AND HOPHAL.

206. It will be found convenient to place **the Hithpael** here, as it **precisely follows the Piel in form, only with the prefix** הִתְ *hith-*, *pathach* being under the first radical throughout. The second radical has *tsere* or *pathach* (like

piel, § 204 *Obs.*). Thus, *piel* inf. פַּקֵּד, *hithpael* הִתְפַּקֵּד. The participle has the preformative מְ. After prefixes (imperfect and participle) the ה of this הִתְ is absorbed and the prefix takes its vowel.

Obs. 1.—When the first radical is a sibilant (ז, צ, שׁ, שׂ), the ת in the prefix הִתְ changes places with it. Thus from שָׁמַר *he kept*, we have not הִתְשַׁמֵּר but הִשְׁתַּמֵּר. When the first radical is צ, the transposed ת becomes ט, e.g. from צָדַק *he was just*, comes הִצְטַדֵּק *he justified*.

When the first radical is a dental (ד, ט, ת), the ת is *assimilated* (by daghesh forte, see § 37. 2); also occasionally with other letters.

Obs. 2.—In a few passages a passive of hithpael is found of the form *hothpaal* (הָתְפַּקַּד). See Lev. xiii. 55, 56, Num. i. 47, Deut. xxiv. 4, 1 Kings xx. 27.

207. **The signification of hithpael is generally reflexive and intensive;** as to *do to* or *for oneself*, to *make oneself*, or to *show oneself* in any way, that which the simple verb expresses. Sometimes it denotes **reciprocal action;** as to *do one to another*. For other meanings that spring out of this general notion, the lexicon or vocabulary must be consulted.

208. **Paradigm of Hithpael.**

INFINITIVE.

Constr. הִתְפַּקֵּד to visit oneself.

PARTICIPLE.

מִתְפַּקֵּד sing. visiting oneself.

(pl. m. מִתְפַּקְּדִים).

PERFECT.

Sing.	3 m.	הִתְפַּקֵּד	Plur.	3 c.	הִתְפַּקְּדוּ
,,	f.	הִתְפַּקְּדָה	,,	2 m.	הִתְפַּקַּדְתֶּם
,,	2 m.	הִתְפַּקַּדְתָּ	,,	f.	הִתְפַּקַּדְתֶּן
,,	f.	הִתְפַּקַּדְתְּ	,,	1 c.	הִתְפַּקַּדְנוּ
,,	1 c.	הִתְפַּקַּדְתִּי			

IMPERFECT.

Sing.	3 m.	יְתַפְקֵד	Plur.	3 m.	יְתַפְקְדוּ
„	f.	תְּתַפְקֵד	„	f.	תְּתַפְקֵדְנָה
„	2 m.	תְּתַפְקֵד	„	2 m.	תְּתַפְקְדוּ
„	f.	תְּתַפְקְדִי	„	f.	תְּתַפְקֵדְנָה
„	1 c.	אֶתְפַּקֵּד	„	1 c.	נְתַפְקֵד

IMPERATIVE.

Sing.	2 m.	הִתְפַּקֵּד	Plur.	2 m.	הִתְפַּקְדוּ
„	f.	הִתְפַּקְדִי	„	f.	הִתְפַּקֵּדְנָה

209. **Hiphil is in general causative of Qal.** When qal is intransitive, hiphil is transitive; when qal is transitive, hiphil takes a direct and an indirect object ('two accusatives'). Thus qal, *he was holy;* hiphil, *he made holy, sanctified;* qal, *he put on;* hiphil, *he caused* (him) *to put on*, or *clothed* (him) *with* (garments); qal, *he came;* hiphil, *he brought.* **Hophal is passive of hiphil.**

210. **The characteristic of Hiphil is the prefix** ה (with *short chireq* in the perfect and *pathach* in the other forms), and *long chireq* under the second radical. For the vowel-changes in the second syllable, see the Paradigm. **Hophal also has the prefix** ה with *qamets-chatuph* or *qibbuts* (especially before daghesh forte), and *pathach* under the second radical. The participle has the preformative מְ.

After any prefix (imperfect and participle) the ה is absorbed and the prefix takes its vowel.

211. **Paradigm of Hiphil and Hophal.**

INFINITIVE.

	Hiphil.	*Hophal.*
Abs.	הַפְקֵד to cause to visit.	הָפְקֵד to be caused to visit.
Constr.	הַפְקִיד to cause to visit.	none.

(Constr. Hiphil: With prefix preps. as before.)

Participle.

Hiphil.	*Hophal.*
מַפְקִיד causing to visit (m.)	מָפְקָד caused to visit (m.)

Perfect.

	Hiphil.	*Hophal.*		*Hiphil.*	*Hophal.*
Sing. 3 m.	הִפְקִיד	הָפְקַד	Plur. 3 c.	הִפְקִידוּ	הָפְקְדוּ
„ f.	הִפְקִידָה	הָפְקְדָה	„ 2 m.	הִפְקַדְתֶּם	הָפְקַדְתֶּם
„ 2 m.	הִפְקַדְתָּ	הָפְקַדְתָּ	„ f.	הִפְקַדְתֶּן	הָפְקַדְתֶּן
„ f.	הִפְקַדְתְּ	הָפְקַדְתְּ	„ 1 c.	הִפְקַדְנוּ	הָפְקַדְנוּ
„ 1 c.	הִפְקַדְתִּי	הָפְקַדְתִּי			

Imperfect.

	Hiphil.	*Hophal.*		*Hiphil.*	*Hophal.*
Sing. 3 m.	יַפְקִיד	יָפְקַד	Plur. 3 m.	יַפְקִידוּ	יָפְקְדוּ
„ f.	תַּפְקִיד	תָּפְקַד	„ f.	תַּפְקֵדְנָה	תָּפְקַדְנָה
„ 2 m.	תַּפְקִיד	תָּפְקַד	„ 2 m.	תַּפְקִידוּ	תָּפְקְדוּ
„ f.	תַּפְקִידִי	תָּפְקְדִי	„ f.	תַּפְקֵדְנָה	תָּפְקַדְנָה
„ 1 c.	אַפְקִיד	אָפְקַד	„ 1 c.	נַפְקִיד	נָפְקַד

Imperative.

	Hiphil.	*Hophal.*		*Hiphil.*	*Hophal.*
Sing. 2 m.	הַפְקֵד	None.	Plur. 2 m.	הַפְקִידוּ	None.
„ f.	הַפְקִידִי		„ f.	הַפְקֵדְנָה	

Exercise xix.

אָנַר has gathered.
דָּשָׁא has become green, verdant.
דֶּשֶׁא the tender grass.
יָסַר has instructed, chastised (mostly piel).
כַּאֲשֶׁר like as, as.
כלם (hiph.) has shamed.

מטר (only in hiph.) has rained.
מָלַךְ has become king.
ענג (hithp.) has rejoiced, delighted.
פאר (piel) has glorified; (hithp.) has shown himself glorious.
צוה (piel) has commanded.
קָרַב has drawn near; (hiph.) has brought.
רֹב multitude, abundance.
רֶחֶם the womb.
שָׂכַל (generally hiph.) has attended to, considered, been prudent.
שׁחת (hiphil) has destroyed, spoiled.
שׁלךְ (hiphil) has cast away.

1. מַלְכֵי שְׁבָא וּסְבָא[1] אֶשְׁכָּר יַקְרִיבוּ׃ 2. וְהָאֲנָשִׁים
טוֹבִים לָנוּ מְאֹד וְלֹא הָכְלַמְנוּ׃ 3. וַיֹּאמֶר לִי עַבְדִּי־
אַתָּה יִשְׂרָאֵל אֲשֶׁר־בְּךָ אֶתְפָּאָר׃ 4. הִתְקַדְּשׁוּ אָמַר
יְהוָה כִּי אֵל קָדוֹשׁ אָנֹכִי׃ 5. שָׁמַרְתִּי אֶת־הַתּוֹרָה
וָאֶשְׁתַּמֵּר[2] מֵעָוֹן׃ 6. מֶלֶךְ חָכָם מַשְׂבִּית[3] מְלֵחָמוֹת׃
7. אָמַר אַבְרָהָם אֶל־יְהוָה הֲתַשְׁחִית[4] בַּחֲמִשָּׁה[5] אֶת־כָּל־
הָעִיר׃ 8. הִתְהַלֵּךְ אֶת־יְהוָה[6] כַּאֲשֶׁר צִוָּה אֶת־מֹשֶׁה
לְהִתְהַלֵּךְ לְפָנָיו[7]׃ 9. עָלֶיךָ יְהוָה הָשְׁלַכְתִּי[8] מֵרֶחֶם׃
10. אֹגֶר בַּקַּיִץ אִישׂ מַשְׂכִּיל׃ 11. יֵשׁ עֵת לִשְׁמֹר וְעֵת
לְהַשְׁלִיךְ׃ 12. יַסֵּר יִסַּר יְהוָה אֶת־הַצַּדִּיק וְלַמָּוֶת לֹא
נָתַן אֹתוֹ׃ 13. הָמְלַךְ אֱנוֹשׁ בְּכֹל אֲשֶׁר תַּחַת הַשָּׁמֶשׁ׃
14. הַמְטִיר אֱלֹהִים עַל־הָאֲדָמָה וְהִנֵּה הִדְשִׁיאָה הָאֲדָמָה
דֶּשֶׁא וָעֵץ׃ 15. תִּתְעַנַּג[9] נֶפֶשׁ הַצַּדִּיק[10] עַל רֹב שָׁלוֹם׃

[1] 'Sheba and Seba.' [2] 'and I kept myself.' On the transposition of the letters in this conjugation, see § 206 *Obs.* Observe here, also, the ו consecutive of the imperf., § 223. [3] The participle here, as elsewhere very frequently, expresses the present tense, § 193. [4] ה interrogative. [5] 'for the sake of the five.' [6] 'with Jehovah.' [7] 'before Him.' [8] 'upon Thee, Jehovah, I was cast,' i.e. 'confided to Thee.' [9] For the pathach, see §§ 204 *Obs.*, 206. [10] Genitive.

LESSON XIX.

RECAPITULATION: HINTS FOR IDENTIFYING VERBAL FORMS.

212. The paradigms in §§ 197–211 present the complete scheme of the **Strong Verb,** i. e. a verb which has no guttural or weak letter among its three radicals. **The strong verb is the standard,** and must be thoroughly committed to memory before the student passes on to the various classes of Weak Verbs and their deflections from this standard. Such deflections are solely due to the weakness of one or more of the radicals, and for the most part are easily explained (and might be anticipated) from the general principles of Orthography (see Part I).

213. It is of the utmost importance that the student should acquire facility in assigning any verbal form to its proper conjugation, even though he may have no knowledge of that particular verb. The points to be determined are in general five—(1) Conjugation, (2) Tense (or Mood), (3) Person, (4) Number, and (5) Gender.

214. The parts of the Verb of most frequent occurrence are the Perfect and Imperfect in the four conjugations *Qal*, *Niphal*, *Piel*, and *Hiphil*. The Infinitive Construct is much more used than the Infinitive Absolute, as the Substantive form of the Verb (p. 75). The Imperative is like the Infinitive. Four of the Participles are marked by the prefix מְ.

215. The Perfect may readily be distinguished from the Imperfect by the absence of preformatives. A table of its afformatives, marking person, number, and gender, and closely akin to the personal pronouns, is given in § 194. These are the same in all conjugations. The Imperfect has preformatives: 3rd pers. י, 2nd pers. ת, 1st pers. (sing.) א, (plur.) נ. It has also suffixes where these are necessary to distinguish genders or numbers.

216. In order to gain readiness in recognising the several conjugations the student is advised (1) to study carefully the characteristics noted in the §§ which introduce the foregoing

paradigms; (2) to master *first* the **3 pers. Sing. Perfect and Imperfect in all conjugations,** with their distinguishing marks, as in the following Table. In the Imperfect the vowel of the preformative is an important guide.

217. **Table of 3 pers. Sing. in all Conjugations.**

PERFECT.

Conjugation.	*Form.*	*Distinguishing Marks.*
Qal	לָמַד	. unmistakeable.
Niphal . . .	נִלְמַד	. prefix נִ.
Piel	לִמֵּד	. daghesh 2nd rad.
Pual	לֻמַּד	. daghesh 2nd rad. and characteristic vowel ֻ.
Hiphil . . .	הִלְמִיד	. prefix הִ and inserted יִ.
Hophal . . .	הָלְמַד	. prefix הָ (hŏ).
Hithpael . .	הִתְלַמֵּד	. prefix הִתְ and daghesh 2nd rad.

IMPERFECT.

Qal	יִלְמֹד	. *chireq* with preformative; ō (generally) in ultima.
Niphal . . .	יִלָּמֵד	. *chireq* with preformative; daghesh 1st rad. (§ 201).
Piel	יְלַמֵּד	. *shᵉva* with preformative; daghesh 2nd rad.
Pual	יְלֻמַּד	. *shᵉva* with preformative; daghesh 2nd rad. and characteristic vowel ֻ.
Hiphil . . .	יַלְמִיד	. *pathach* with preformative; inserted יִ.
Hophal . . .	יָלְמַד	. *qamets chatuph* with preformative.
Hithpael . .	יִתְלַמֵּד	. prefix יִתְ; daghesh 2nd rad.

Obs.—The marks given apply to all persons in both numbers, except that (1) the ō of imperf. qal falls away before a tone suffix; (2) the יִ of hiphil becomes *pathach* in some persons of perf., *tsere* in imperf.

Exercise xx.

1. Analyse and translate the following forms.

Obs.—Ambiguous forms are distinguished by an asterisk. In these show the alternative possible methods of rendering.

דִּרְשׁוּ	יִדְלַק	מִתְקַדֵּשׁ	דִּבַּרְתִּי	שָׁפֵל*
הִזְכִּיר	יְבַקְּשׁוּ	נִסְגָּר	נִשְׁבַּר*	יִשְׁכַּב
זָכְרוּ	בִּבְגֹד	סָגְרוּ	יִשְׁפַּל	אָבַדְתִּ
זָכוּר	לְבְגֹד	מִסְתַּתֵּר	הִשָּׁפְטָנָה	הִשָּׁמְרִי
זֹכֶר	בַּקֵּשׁ	יְמַלְּטוּ	הַלְבִּשְׁנָה	שְׁמֹר*
זְכֹר*	אֲבַקֵּשׁ	נִלְמַד	הִקְדַּשְׁתִּי	תִּזְכְּרָנָה*
נָשְׁלַךְ	הִשְׁתַּמֵּר*	נֶפְלָה	מְלָמָד	פָּקוּד
תִּשְׁכַּב*	יְכֻבַּד	יִקְטַן	נִמְלַט	שָׁמֹר
תִּשָּׁמַרְנָה*	סָגֹר	אֶקָּבֵר	שִׁכְבִי	נִמָּלֵט

2. Write down the following words, with their proper pointing: analyse and translate (besides the vowels and daghesh forte, be careful to supply the daghesh lene, where required, and the methegh. See §§ 36, 66–68).

רדפנו*	הפשט*	המשלנה*	שמרנו*	יצדקו*
ירדף*	הפשיט*	נמשלת*	סמכנה*	אצדיק
רדפו*	פשטי*	השמרתם*	אסמך*	נצדקו
רדפת*	נפשט*	משתמר	מסמך*	צדקו*
רדף*	משלנה*	שמור*	נסמך*	
התפשטו*	המשלתם*	נשמרת*	סמכתי*	

LESSON XX.

USE OF THE MOODS AND TENSES: JUSSIVE AND COHORTATIVE IMPERFECT: VAV CONSECUTIVE.

218. The chief uses of the Infinitive, Imperative, and Participle have already been noted (§ 193). They may be briefly stated thus:

Infin. Abs., rarely used and chiefly adverbial; *precedes* a finite verb to express emphasis, certainty.

Infin. Constr., used as freely as the infin. in English and much in the same way: generally with prefixes לְ, בְּ, כְּ, equivalent to the Latin gerund in its several cases.

Participle, of much more restricted use than in English or Greek. In general either employed as a substantive, or (with pronouns) as a tense, expressing *continued* action, often in *present* time (§ 222).

Imperative, always affirmative and confined to the 2nd pers. Negative *commands* are expressed by לֹא with Imperf., a negative *wish* or *entreaty* by אַל with Imperf.

219. **To supply an Imperative of 1st and 3rd pers. there are two special forms of the Imperfect.**

a. **A lengthened form**, chiefly in the first person (sing. and plur.), made by the addition of הָ, as from אֶסְפֹּר *I will tell*, (piel) אֲסַפְּרָה *let me tell*. This form is termed the **Cohortative Imperfect**, as marking the concentration of the *will* upon the action described. The new final syllable has the tone, and therefore affects the preceding vowel like the other accented afformatives ֫ and ˈ —. Thus, as from יִקְטֹל (sing.) we have נִקְטְלָה (plur.), so from אֶקְטֹל we have the cohortative אֶקְטְלָה.

Obs.—A similar form is found in the Imperative with *intensive* force: גְּדָה *visit thou*, גְּדָלָה (for גְּדָלְהָ; for the *slight* vowel ◌ָ, see § 70) *pray visit!*

b. **A shortened form**, chiefly in the second and third persons. The use in the second person is principally after אַל, to express negative entreaty. This form is termed the **Jussive**

Imperfect, as indicating *command*, and is not found in the strong verb except in hiphil. Thus, יַקְדִּישׁ *he will sanctify;* יְקַדֵּשׁ *let him sanctify.* From the abbreviation this form is called the **Imperfect apocopate.**

Obs.—In the weak verbs, as will be seen hereafter, the imperfect apocopate occurs also in other conjugations, especially in the numerous class, verbs with ה as third radical.

220. **The uses of the Perfect and Imperfect** cannot here be set forth in detail. The main principle is given in § 191, and will be found the key to the varied meanings of the Hebrew Tenses (so called). Both tenses predicate *state* and not *time;* each may, in fact, be used to describe actions *past*, *present*, and *future*[1].

221. **The Perfect denotes completed action:—**

(1) **In past time:** (*a*) *Pluperfect*, 'I had visited' (a doubtful use); (*b*) *Aorist*, 'I visited.'

(2) **In present time,** i. e. past action viewed as continued in its effect to the present: (*c*) *Perfect*, 'I have visited;' (*d*) *Present*, (i) as expressing a general truth, 'I visit,' i. e. have visited and shall visit again; (ii) idiomatically in certain verbs, especially יָדַעְתִּי 'I know' (compare Lat. *novi*, Gk. *οἶδα*).

(3) **In future time,** i. e. future action viewed as so certain of fulfilment that it is spoken of as already completed: (*e*) *Future*, 'I shall visit,' a vivid use especially noteworthy in the so-called **Prophetic Perfect;** (*f*) *Future Perfect*, 'I shall have visited.'

222. **The Imperfect denotes incomplete action,** and by a natural extension **repeated action:—**

(1) **In past time:** (*a*) *Past Imperfect*, 'I was visiting[2];' (*b*) 'I used to visit' (*frequentative*).

(2) **In present time:** (*c*) *Present*, 'I am visiting;' (*d*) 'I visit' (as a general truth, cf. § 221 (2) *d*).

[1] For a brilliant exposition of the whole subject, see Driver, *Hebrew Tenses* (Clarendon Press).

[2] The perfect narrates the *occurrence* of a past event, the imperfect *pictures* the event in progress.

(3) **In future time:** the common usage, incompleteness belonging especially to futurity; (*e*) *Future*, 'I shall visit.' Other uses are (*f*) *Potential*, 'I may or can visit,' and (*g*) after *final* conjunctions, 'in order that I may visit,' 'lest I visit.'

The Participle when used as a tense (§ 218) **expresses continuous action or state** as contrasted with the repeated action denoted by the Imperfect. Compare Ps. xxvii. 3, 'Though war should rise against me, even then *will I be confident*,' אֲנִי בוֹטֵחַ (participle), with Ps. xcv. 10, 'Forty years long *was I grieved* with this generation,' אָקוּט (imperf.).

223. **In the narration of a series of connected events in past time, Hebrew employs a special and peculiar idiom. The *first* verb in the series which marks the starting point of the narration is a Perfect, the *succeeding* verbs are Imperfects with the prefix ו *and*.**

The copulative ו which links the successive verbs into a single chain is termed **Vav Conversive** (from its apparent power to turn future into past), or more properly **Vav Consecutive** (from its use in consecutive narration).

Obs.—A similar idiom obtains in regard to consecutive future events (see § 228). But inasmuch as connected *history* is far more common than connected *prophecy* the ו Consecutive with the perfect is comparatively rare, while the ו Consecutive with the imperfect is exceedingly frequent.

224. The difference of idiom will be understood from the following examples:—

English.	*Hebrew.*
God *created* the heavens . . .	God *created* the heavens . . .
and the earth *was* without form . . .	and the earth *will be* without form . . .
and God *said*, Let there be . . .	and God *will say*, Let there be . . .
and there *was* light . . .	and there *will be* light . . .
and God *divided* . . .	and God *will divide* . . .
and God *saw* . . .	and God *will see* . . .

Obs.—In this rendering the English future is employed for the Hebrew imperfect without implying that the two tenses are strictly correspondent. See § 191.

225. **The principle of the idiom, no doubt, is that from the point of view of the first act the others are still incomplete.** A Western narrator regards the whole series from his standpoint as alike past; the Hebrew takes his stand on the first completed action and looks forward.

Dr. Driver compares history as presented by this idiom to a 'gradually unfolding roll in which each turn gently introduces a fresh phase to the eye[1].'

The imperfects in all such series are therefore to be rendered as past.

226. But how are we to distinguish between the ordinary imperfect and the imperfect of continued narrative?

The difficulty is met by a **special pointing** of the copulative ו, whenever the imperfect is to be thus understood of past time.

Obs.—For the ordinary rules of pointing for וְ, see p. 46.

This special pointing is **pathach under the Vav, followed by daghesh forte** in the imperfect preformative, e. g. יִקְטֹל *he will kill;* וְיִקְטֹל (ordinary copula) *and he will kill;* וַיִּקְטֹל (Vav Conversive) *and he killed.* Before the guttural א (1st pers. sing.) the ו Consecutive takes qamets as compensation for the precluded daghesh (see § 65), as וָאֶקְטֹל *and I killed.*

Before י (3rd pers.) or נ (1st pers. plur.) with sh^{e}va the daghesh may be omitted (§ 38 *b*).

227. Two further points must be noted with regard to Vav Consecutive with the imperfect:—

(*a*) It is generally accompanied by a **moving back of the accent** of the verb from ultima to penultima.

(*b*) **If the Imperfect has a short form** (§ 219 *b*) **it is to this that the ו is prefixed. But the shortened imperfect with ו Consecutive has no *Jussive* force.**

Obs.—Many verbal forms with ו Consecutive illustrate both (*a*) and (*b*), e. g. Imperf. יָשׁוּב, Imperf. Apoc. יָשָׁב, Imperf. with ו, וַיָּשָׁב; Imperf. יָמוּת, Imperf. Apoc. יָמֹת, Imperf. with ו, וַיָּמָת. (For the shortened vowel, see § 48. 3.)

[1] *Hebrew Tenses*, p. 86.

228. **A series of events in future time may be described by an initial Imperfect, followed by Perfects with Vav Consecutive.** English: 'he will come and *visit* me.' Hebrew: 'he will come and *has visited* me.' In this case the first imperfect seems to be viewed as involving with it the whole series of succeeding events, so that these may be regarded as practically complete and hence expressed by the perfect. This **Vav Consecutive of the Perfect is pointed exactly like the simple Vav Conjunctive** (p. 46). The perfect with Vav Consecutive may be distinguished from the perfect with Vav Conjunctive (*a*) by the context, (*b*) by causing (frequently) the tone to move forward on to the ultima, e.g. וּפָקַדְתִּי *and I visited* (Vav Conjunctive), וּפָקַדְתִּי *and I will visit* (Vav Consecutive). It has thus an opposite effect to Vav Consecutive of the imperfect. It does not affect the vocalization.

Obs. 1.—A second of two *imperatives* may be expressed by the perfect with וְ; come and *visit* me = come and *thou hast visited* me.

Obs. 2.—**There are thus three distinct uses of** וְ:

1. וְ **Conjunctive** (וְ, וּ before labials or sh°va, וָ (sometimes) before the tone-syllable).
2. וְ **Consecutive of Perfect** (same pointing, distinguished by accent or context).
3. וְ **Consecutive of Imperfect** (וַ, וָ before א).

Exercise xxi.

בְּהֵמָה quadruped, a large beast, cattle.
בְּכֹרָה birth-right.
דִּבֶּר has spoken (piel).
חַיָּה (f.) an animal, living thing.
כַּיּוֹם this day; now.
מָכַר has sold.
מִרְמָה fraud.
עַמִּים peoples (plur. of עַם).
עֲשָׂרָה ten.
צָדַק has been just (אֶל towards).
קִנְיָן a possession; goods.
שָׂבַע has been satisfied (acc.).
שבע (niphal) has sworn.
שְׁלִישִׁי third.
שָׁם there.

1. וַיְדַבֵּר אֱלֹהִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה׃ 2. אָמַר

יַעֲקֹב אֶל־עֵשָׂו מִכְרָה[1] כַיּוֹם אֶת־הַבְּכֹרָה לִי׃ 3. וַיֹּאמֶר עֵשָׂו הִנֵּה אָנֹכִי הוֹלֵךְ לָמוּת[2] וְלָמָּה לִי בְכֹרָה׃ 4. וַיֹּאמֶר יַעֲקֹב הִשָּׁבְעָה־לִּי[3] כַיּוֹם וַיִּשָּׁבַע לוֹ וַיִּמְכֹּר אֶת־הַבְּכֹרָה לְיַעֲקֹב׃ 5. בַּיּוֹם הַשְּׁלִישִׁי אָמַר אֱלֹהִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵץ׃ 6. אַזְמְרָה לֵאלֹהִים בָּעֲמִים׃ 7. יְהוָה אֱלֹהִים גָּדַלְתָּ מְאֹד וְהָגַדְלְתָּ גַּם אֶת כָּל־הַמְּלָאכָה בַּשָּׁמַיִם וּבָאָרֶץ׃ 8. מָלְאָה הָאָרֶץ קִנְיָנֵךְ הָאֲנָשִׁים וְהַבְּהֵמוֹת וְכָל־הַחַיּוֹת יִשְׁבְּעוּן[4] טוּב׃ 9. נְחָלִים בֵּין הֶהָרִים יְהַלֵּכוּן[4]׃ 10. וַיַּמְטֵר אֱלֹהִים עַל הָאֲדָמָה וַתַּדְשֵׁא הָאֲדָמָה דֶּשֶׁא עֵץ׃ 11. יַכֵּרֶת יְהוָה אֶת־הָרָשָׁע אֲשֶׁר מָלֵא מִרְמָה וְחָמָס׃ 12. הַכְּסִילִים מָתַי תַּשְׂכִּילוּן[4]׃ 13. נְהַלְלָה[5] יְהוָה דּוֹר וָדוֹר׃

[1] Rare cognate form for מָכְרָה, § 219 (*a*) *Obs.* [2] 'To death' (properly, 'to die'). [3] Daghesh forte conjunct., § 37. 3. [4] 3 pers. pl. with added ן (see § 235). [5] Cohortative impf.

LESSON XXI.

THE VERB WITH PRONOMINAL SUFFIXES.

229. **Personal Pronouns** in their full form (recapitulation from §§ 176–178). These are called separable pronouns:—

1. Sing.	אָנֹכִי, אָנִי I . . .		Plur.	אֲנַחְנוּ we.
2. „	אַתָּה thou (m.)		„	אַתֶּם ye (m.)
	אַתְּ thou (f.)		„	אַתֶּן ye (f.)
3. „	הוּא he . .		„	הֵמָּה, הֵם they (m.)
	הִיא she . .		„	הֵנָּה, הֵן they (f.)

230. It has already been seen that the personal pronoun may

be abbreviated to a mere suffix (§§ 163, 176). It has now to be noted that **the personal pronoun as object is generally fused with the governing verb into one word.** (Comp. in German *ich glaub's=ich glaube es.*)

231. The form of these appended pronouns or *suffixes* is slightly different, according as the verbal form itself ends with a vowel or a consonant.

Obs.—It will be seen that with one exception (1st pers. sing.) the object suffixes are the same as the possessive. In the second person suffixes the change of ת into כ is the return to an older form.

a. **With vowel endings.**

	Sing. Suffixes.	*Plur. Suffixes.*
1.	נִי me.	נוּ us.
2.	ךָ thee (m.)	כֶם you (m.)
	ךְ thee (f.)	כֶן you (f.)
3.	הוּ (or וֹ) him	ם them (m.)
	הָ her	ן them (f.)

b. **With consonant endings.** In this case a connecting vowel stands before the suffixes; viz., an A-sound (generally) with the perfect, an E-sound with the imperfect and the imperative; but only a simple sh^{e}va before ךָ, כֶם, and כֶן. The suffixes then are generally:—

α. **With the perfect.**

	Sing. Suffixes.	*Plur. Suffixes.*
1.	ַנִי	ַנוּ
2. (m.)	ָךְ	ָכֶם
(f.)	ָךְ or ָךְ	ָכֶן
3. (m.)	ַהוּ or וֹ	ָם or ָם
(f.)	ָה	ָן

β. **With the imperfect and imperative.**

	Sing. Suffixes.	*Plur. Suffixes.*
1.	ֵנִי	ֵנוּ
2. (m.)	ְךָ	ְכֶם
(f.)	ְךָ	ְכֶן
3. (m.)	ֵהוּ	ֵם
(f.)	ֶהָ (ה)	ֵן

Obs.—As the suffixes to the verbs are not used reflexively, the verbal forms of the first and second are not found with suffixes of these persons.

232. **The personal endings are thus changed before the suffixes:—**

a. ה֫— into ת— or ת֫—.

b. תָ— remains, except before נִי—: e.g. פְּקַדְתַּנִי, and in the form פְּקַדְתּוֹ *thou didst visit him.*

c. תְ— becomes תִי, because the original form was אַתִי instead of אַתְ.

d. תֶם—, תֶן—, become תוּ, because originally אַתֶם was pronounced אַתוּם.

e. Instead of תִּפְקֹדְנָה stands the masculine form תִּפְקְדוּ: similarly with תִּפַּקֹּדְנָה and the like.

233. The verbal forms themselves **change their vowels** before suffixes according to the rules given in §§ 141, 148–157. In general **the Law of Verbal Inflection is followed,** but perfect qal changes exactly as a noun of 2nd declension. The following examples should be studied, with reference to the §§ on the Declension of Nouns:—

		Declension-type.	*me.*	*thee.*
he visited	פָּקַד	(2) changeable *qamets* in *penult.*	פְּקָדַנִי	פְּקָדֵךְ[2]
he will visit	יִפְקֹד	(3) changeable *cholem* in *ultima.*	יִפְקְדֵנִי	יִפְקָדֵךְ[3]
to visit	פָּקֹד	(3) changeable *cholem* in *ultima.*	פָּקְדֵנִי[1]	פָּקְדֵךְ[4]
visiting	פֹּקֵד	(3) changeable *tsere* in *ultima.*	פֹּקְדֵנִי	פֹּקְדֵךְ[5]

Explanatory notes.—[1] For פָּקְדֵנִי; the two vocal sh^{e}vas cannot stand (§ 70) and the *slight vowel* substituted for the first sh^{e}va is in this case ŏ, because the vowel lost was ō. [2] Notice the methegh with qamets, and compare the form (1) (§ 55 note). [3] For יִפְקָדֵךְ, where the first sh^{e}va is silent, the second and third vocal, *slight* ŏ; compare [1]. [4] Or פָּקְדֵךְ (ŏ). [5] For פֹּקְדֵךְ, *slight* ŏ.

234. Suffixes may also be appended to the infinitive (construct) and participles. But as these partake of the nature both of

verbs and substantives they admit of either *possessive* or *object* suffixes. Thus,

Participle—

פֹּקֵד *visiting, visitor;* פֹּקְדִי *one visiting me;* פְּקֻדַי *my visitor.*

Infinitive—

פְּקֹד *to visit, visiting;* פָּקְדֵנִי *to visit me;* פְּקֻדַי *my visiting.*

Obs.—The infinitive and participle *generally* agree with the imperfect in the form of their *object* suffixes.

Exercise xxii.

אָבָה has been willing.
אֶחָד one.
בָּחַן has proved (imperf. A).
דָּקַר has thrust through.
חֶרֶב (f.) a sword.
יָדַע has known, § 221 (2).
יָסַד has founded.
יָרֵא has feared.
כְּפוֹר hoar-frost.
נְעוּרִים youth.
נָשָׂא has borne, carried.
שָׁכַב has lain down (impf. A).
סָמַךְ he has strengthened.
שָׁלַף has drawn out, drawn (a sword).

A full Paradigm of a Verb with Suffixes is given at the end of the book.

1. אָמַר שָׁאוּל[1] לְנֹשֵׂא כֵלָיו[2] שְׁלֹף אֶת־חַרְבֶּךָ וְדָקְרֵנִי בָהּ[3] פֶּן־יָבוֹאוּ[4] חַפְלִשְׁתִּים[1] הָאֵלֶּה וּדְקָרֻנִי[5] וְלֹא אָבָה נֹשֵׂא כֵלָיו כִּי יָרֵא מְאֹד: 2. כְּפוֹר שָׁמַיִם[6] מִי יְלָדוֹ: 3. אַתָּה יְהוָה יְדַעְתָּנִי וּבְחַנְתָּנִי: 4. הַשָּׁמַיִם אַתָּה יְהוָה יְסַדְתָּם: 5. סָמוּךְ הַצַּדִּיק כִּי הַצָּרָקָה הִיא סְמָכְתָּהוּ: 6. בְּשָׁלוֹם אֶשְׁכְּבָ כִּי יְהוָה יְשִׁמֵּרֵנִי: 7. יְהוָה לְמַדְתַּנִי אֶת־תּוֹרָתֶךָ מִנְּעוּרִים: 8. הֲלֹא[7] אֵל אֶחָד בְּרָאָנוּ: 9. אַשְׁרֵי[8] מַשְׂכִּיל אֶל־דָּל בְּיוֹם רַע יְמַלְּטֵהוּ יְהוָה: 10. לַמְּדֵנִי יְהוָה וְאֶלְמְדָה[9] כָּל־הַכָּתוּב בַּתּוֹרָה: 11. אָמַר יְהוָה לַצַּדִּיק אֲנִי בְחַרְתִּיךָ וַאֲנִי תְמַכְתִּיךָ:

[1] Proper name. [2] 'To his armour-bearer.' [3] 'With it.' [4] 'Lest they come.' [5] 'And thrust me through:' ו consecutive of the perfect, see § 228. [6] Nominative absolute. 'As for the hoar-frost of heaven.' [7] 'Is it not?' ה interrog., p. 79, foot-note. [8] 'Blessednesses of,' i.e. blessed is. [9] § 219*a*.

LESSON XXII.

SUFFIX-FORMS WITH NUN EPENTHETIC OR DEMONSTRATIVE.

235. A strengthened suffix is made by the insertion of a נ between the verb and the pronoun. This נ sometimes appears with a pathach or tsere preceding, but is generally incorporated with the consonant of the suffix by daghesh forte compensative, § 37. 2.

These forms are confined to the imperfect, and are mostly found in pause.

Thus, the 1st person sing. suffix becomes נִי ַנִי or נִי
„ 2nd „ „ ךָ ַנְךָ or כָּה ַנְכָה (pause)
„ 3rd „ „ נּוּ ַנּוּ masc. הָ ַנָּה fem.
and perhaps 1st plur. „ נוּ ַנוּ

Obs.—The 2nd and 3rd pers. plur. are not found with נ. Note the daghesh in final ך (2nd pers. sing.), and the identical forms for 3rd pers. sing. and 1st pers. plur. (perhaps).

Exercise xxiii.

See Paradigm of Verb with Suffixes.
Ambiguous words are marked by an asterisk.

WORDS FOR ANALYSIS AND TRANSLATION.

מָכְרָה	שְׁפָטְךָ	יְשַׁלְּמֶךָּ	*יִשְׁפְּטֵנוּ	שְׁמָרְתָּם
וַיִּלָּחֶם	הִמְלַכְתַּנִי	אֲהֵבַנִי	יִשְׁפְּטֵם	שָׁפְטָה
*דַּבֵּר	מָכְרָה	תְּהַלְלֶךָּ	שְׁפָטָהוּ	שְׁפָטוֹ
וַיַּשְׁפֵּם	*יְפַלְּטֵנוּ	יְעַטְּרֵנָּה	אַפְקִידֵנִי	סְפַּרְתּוּ
יְלָדְתְּךָ	גְּמַלְתִּיהוּ	*תְּכַבְּדֵנִי	יְשַׁמֶּרְךָ	תְּשַׁלֶּמְךָ
*שָׁפְטֵנִי	*גְּמַלְתּוּנִי	שְׁכַחְתַּנִי	שְׁמַרְתָּנוּ	*סְפַּרְתִּיו

FOR ANALYSIS, POINTING, AND TRANSLATION.

יכרתכם	יפזרכם	יסתירני	*בקשתיה	אשביתם
*קברוהו	*יצתה	*לפדני	אכבדך	למדתני

*הִמְלִיכוּ אַסְפִּים יִפְקְדֻנָה הִסְתַּרְתָּנִי תִּכְבְּדֵן
*תִּשְׁמְרֵנִי *יִרְפְּאֵנוּ אַשְׁבִּיתְךָ *יִלַּדְתִּךָ *יִלַּדְתָּנוּ
*זְכַרְתּוּנִי *יִסְּדֵי *יִגְדְּלֵנוּ הִזְכִּרְתָּנִי

Exercise xxiv.

אוֹי woe! alas!
גָּמַל has dealt (with acc. of thing and person).
חוֹמָה a wall.
יָמִין f., right side; right hand.
יסר (piel) has admonished.
כֵּן so, thus.
לָכַד has caught; taken.
מְזִמָּה prudence.
נָצַר has watched; has guarded.
סוּפָה hurricane, whirlwind.
עָלֶה a leaf.
עַל־כֵּן therefore.
פָּקַד has visited.
צָרָה distress, trouble.
שִׁיר a song.
שָׁפַל impf. A, has been made low; been humbled.
תְּבוּנָה insight.
תּוֹדָה thanks; a hymn.

1. יְהוָה מָה־אָדָם כִּי תְדָעֶנּוּ; 2. מָה־אֱנוֹשׁ כִּי
תַחְשְׁבֶנּוּ בְּכָל־הַבְּהֵמָה; 3. אָמַר שָׁאוּל אֶל־דָּוִד צַדִּיק
אַתָּה מִמֶּנִּי[1] כִּי אַתָּה גְּמַלְתַּנִי הַטּוֹבָה וַאֲנִי גְּמַלְתִּיךָ
הָרָעָה; 4. אַשְׁרֵי הָאִישׁ אֲשֶׁר תִּבְחָרֶנּוּ יְהוָה;
5. אֲהַלְלָה[2] יְהוָה בְּשִׁיר אֲגַדְּלֶנּוּ בְתוֹדָה; 6. הִנֵּה
אֲנַחְנוּ נִרְדָּפִים[3] כַּיְלָטֵנוּ אֱלֹהִים הַשֹּׁפֵט בָּאָרֶץ; 7. מַה־
לָּכֶם[4] כִּי גְּמַלְתּוּנִי הָרָעָה וַאֲנִי גְּמַלְתִּיכֶם הַטּוֹבָה;
8. מִזְמָה תִּשְׁמֹר עָלֶיךָ[5] תְּבוּנָה תִּנְצְרֶכָּה; 9. יַעֲקֹב
בְּחַרְתִּיהוּ וְתַמְכָתִּיהוּ בְּיָמִין אָמַר יְהוָה; 10. הָרָשָׁע
כְּיָעֶלָה אֲשֶׁר גָּנְבָהוּ הַסּוּפָה; 11. מָה אֲנִי כִּי תִפְקְדֵנִי
וּתְגַדְּלֵנִי; 12. יְהוָה שָׁמַרְכֶם מִכָּל־רַע וּמְלַטְכֶם מִכָּל־צָרָה
עַל־כֵּן בָּחַרְתִּיהוּ כָּל־זֶרַע יַעֲקֹב וְהַלְלוּהוּ כָּל־זֶרַע יִשְׂרָאֵל;

13. אָז תִּשְׁפַּל הַחוֹמָה וְיִלְכְּדוּ אֶת־הָעִיר וַיִּשְׂרְפוּהָ בָאֵשׁ׃
14. אוֹי לַחַטָּאִים בְּיוֹם אֲשֶׁר[6] פִּקְדֹתִים אָמַר יְהוָה׃

[1] מ comparative, § 173, 'more than I.' [2] Cohort. impf. [3] Participle niphal. [4] 'What to you?' (i. e. why is it that ye . . .) [5] 'Over thee.' [6] 'In the day when.'

LESSON XXIII.

WEAK VERBS: VERBS WITH GUTTURALS.

236. Such a verb as פָּקַד exhibits the standard type of verbal inflection. It is a **strong verb** (§ 195 *Obs.*). But many Hebrew verbs vary from this standard because of some weakness in their root, i. e. one or more of the radicals is a guttural, or a quiescent; or the first radical is נ; or the second and third radicals are alike. These are called **Weak Verbs.**

237. Before classifying the weak verbs a convenient mode of designating them may be explained. Since the original model of a Hebrew verb was פָּעַל (§ 200), these three radicals lend their names to the corresponding radicals of any verb. Thus the first radical is called the Pē (פ) radical, the second is the Ayin (ע) radical, and the third the Lāmedh (ל) radical. Hence, instead of speaking of a verb with a guttural for first, middle, or final radical, we speak of Pē guttural, Ayin guttural, Lāmedh guttural verbs. Similarly a verb with נ as first radical is known as a Pē Nún verb, more briefly written פ״נ; a verb with middle radical ו is Ayin Vāv or ע״ו, and so on.

238. **The following are the various classes of weak verbs:—**

(A) Verbs with a Guttural
- (1) as first radical—Verbs פ guttural;
- (2) as middle radical—Verbs ע guttural;
- (3) as final radical—Verbs ל guttural.

(B) Contracted Verbs
- (4) נ for first radical—Verbs פ״נ;
- (5) middle and final radical alike—Verbs ע״ע.

(C) Verbs with a Quiescent (semi-vowel)

(6) א for first radical—Verbs פ״א;
(7) י for first radical—Verbs פ״י;
(8) ו or י for middle radical—Verbs ע״ו, ע״י;
(9) א for final radical—Verbs ל״א;
(10) ה for final radical—Verbs ל״ה.

(D) Verbs doubly or trebly weak, i. e. belonging to more than one of the foregoing classes.

Obs.—Verbs פ״א for the most part fall under the פ guttural verbs: a few have special modifications, which place them in a separate class. As to verbs ל״א and ל״ה the student will remember that these letters, when final, are not gutturals but quiescents (§ 41).

Most of the verbs פ״י *contract* like verbs פ״נ.

239. **Guttural Verbs** are subject to the general laws of the gutturals set forth in § 65. These laws consistently applied will explain all variations from the standard type of the strong verb. It is important therefore that they should be thoroughly mastered, and their effect carefully studied in the following §§ and the corresponding Paradigms. Forms from the strong verb are given (in brackets) for comparison.

240. **Verbs פ Guttural,** as עָמַד *stand*[1].

1. **Forms which in the strong verb point the first radical with simple sh^{e}va (silent or vocal) have instead the compound sh^{e}va** (§ 65 *b*).

a. **Without preformative,** e. g. 2 pl. m. Perf. Qal עֲמַדְתֶּם (פְּקַדְתֶּם), Inf. Const. Qal עֲמֹד (פְּקֹד).

Obs.—The vowel of the compound sh^{e}va is generally *pathach*. But א prefers *chateph seghol* if near the tone, *chateph pathach* if more remote, e. g. אֱמֹר *say*, Inf. Const. Qal אֱמֹר, 2 pl. m. Perf. Qal אֲמַרְתֶּם.

b. **With preformative,** which then has the vowel of the compound sh^{e}va, e. g. 3 s. m. Impf. Qal יַעֲמֹד (יִפְקֹד), 3 s. m. Perf. Niph. נֶעֱמַד (נִפְקַד), 3 s. m. Perf. Hoph. הָעֳמַד (הָפְקַד).

Obs.—The vowel of the *chateph* is always the same as that of the preformative (cf. § 65 *c*). Where the preformative has a characteristic vowel, i. e. in Niph., Hiph., and Hoph., this determines the vowel of the *chateph*. In Qal there is no characteristic prefix, and the guttural is free to follow its

[1] For convenience the meaning of verbs will henceforth be given in this brief form.

preference for *a* sounds (§ 65 *e*). But in verbs Impf. A (§ 198 *b*), and when the guttural is א, the Impf. Qal has ־ָ־, e. g. יִחֲנַק, יֶאֱסֹף.

c. When the forms under *b* receive a suffix which causes the final vowel to fall away (§ 141 *b*) the compound sheva is changed to the corresponding short vowel, e. g. Impf. Qal 3 s. m. יַעֲמֹד, 3 pl. (יַעַמְדוּ), becomes יַעַמְדוּ according to § 70.

Similarly 3 pl. Perf. Niph. נֶעֶמְדוּ, Hoph. הָעֳמְדוּ.

d. **Sometimes** instead of the forms under *b* and *c* **the guttural has simple sheva silent.** This is especially frequent in verbs with ח as first radical. Thus from חָשַׁב *think*, we have 3 s. m. Impf. Qal יַחְשֹׁב for יַחֲשֹׁב, 3 s. m. Perf. Niph. נֶחְשַׁב, 3 pl. Perf. Niph. נֶחְשְׁבוּ for נֶחְשַׁבוּ and נֶחֱשְׁבוּ. This is called the **hard combination.** In verbs Impf. A *seghol* sometimes stands in Impf. Qal, as יֶחְדַּל *he will cease* (see above, *b. Obs.*).

2. **Forms which in the strong verb double the first radical by daghesh forte omit the daghesh and lengthen the preceding vowel in compensation** (§ 65 *a*). Hence in the Niphal, Inf. Const. הֵעָמֵד (הִפָּקֵד), 3 s. m. Impf. יֵעָמֵד (יִפָּקֵד). This applies also to verbs with ר as first radical.

Obs.—In the preceding and following §§ sufficient forms are given for illustration. Complete Paradigms of the Weak Verbs will be found at the end of the book, omitting however those voices which do not differ from the strong verb.

241. **Verbs ע Guttural,** as פָּעַל *do*.

1. **Forms which in the strong verb point the middle radical with simple sheva have instead the compound sheva** (§ 65 *b*).

(*a*) This compound sheva is without exception Chateph Pathach, e. g. 3 s. f. Perf. Qal פָּעֲלָה (פָּקְדָה).

(*b*) In the 2 s. f. and 2 pl. m. and f. of Imperat. Qal, since the *chireq* of the first radical stands for an original sheva (פִּקְדִי for פְּקֹד, § 70), it is replaced by *pathach* (§ 65 *c*). Hence the forms פְּעֲלִי, פְּעָלוּ, and 2 pl. f. פְּעַלְנָה (for פְּעָלְנָה, cf. § 240. 1 *c*).

2. **Forms which in the strong verb double the**

middle radical by daghesh forte omit the daghesh. The preceding vowel may or may not be lengthened in compensation.

(*a*) With middle radical א the vowel is generally lengthened, and always with ר, e. g. 3 s. m. Perf. Piel פֵּאֵר *he has beautified*. בֵּרַךְ *he has blessed* (פִּקֵּד).

(*b*) With middle radical ה, ח, or ע the vowel remains short, and the guttural is regarded as virtually doubled by **implicit daghesh forte,** e. g. 3 s. m. Perf. Piel פָּעַל *he has done*, שָׁחַת *he has destroyed*. 2 s. m. Imperat. Piel טָהַר *hasten* (פַּקֵּד).

3. **The general preference of the gutturals for A sounds may affect the vowel following the guttural.** Hence the Imperf. and Imperat. Qal commonly have *pathach* instead of *cholem*: verbs ע guttural, like some strong verbs, are **Impf. A** (§ 198 *b*). The Inf. Qal retains the *cholem*. *Pathach* is also often found for *tsere* in the Perf. Piel, and less frequently in other parts of Piel and Niphal: e. g. 3 s. m. Imperf. Qal יִפְעַל (יִפְקֹד), 3 s. m. Perf. Piel נִחַם *he has consoled* (פִּקֵּד).

242. **Verbs ל Guttural,** as שָׁלַח *send*. **The peculiarities of these verbs arise from the preference of the guttural for A sounds.** Those forms which in the strong verb have another vowel than *a* before the final radical are changed in one of the following ways:—

(*a*) **The vowel is retained, and furtive pathach is inserted under the guttural** (§ 62). This is always the case with the vowels ִ—, ֵ, and ֹ, which are unchangeable (§ 138 *c*), e. g. 3 s. m. Hiph. יַשְׁלִיחַ (יַפְקִיד), Inf. Abs. Qal שָׁלֹחַ (פָּקוֹד), Part. Pass. Qal שָׁלוּחַ (פָּקוּד). *Cholem* (without ו) may be retained in the Inf. Const. Qal, not in Imperat. or Imperf. (see *b*), e. g. שִׁלַּח (פִּקֹּד), *Tsere* is retained in Infin. Abs. and Participles: other cases come under (*b*), e. g. Part. Act. Qal שֹׁלֵחַ (פֹּקֵד), Part. Piel מְשַׁלֵּחַ (מְפַקֵּד), Inf. Abs. Hiph. הַשְׁלֵחַ (הַפְקֵד).

(*b*) **The vowel is itself changed into pathach.** This is always the case with the *cholem* of the Imperf. and

Imperat. Qal, and thus verbs ל guttural, like verbs ע guttural, are **Impf. A,** e. g. 3 s. m. Imp. Qal יִשְׁלַח (יִפְקֹד), 2 s. m. Imperat. Qal שְׁלַח (פְּקֹד). Similarly the final *tsere* in Niph. Imperf., Imperat., and Inf. Constr., and in Piel and Hithp. Perf., Imperf., Imperat., and Inf. Constr. becomes *pathach*, e. g. 3 s. m. Impf. Niph. יִשָּׁלַח (יִפָּקֵד), 3 s. m. Perf. Piel שִׁלַּח (פִּקֵּד). But when the word is in Pause (§ 88) the *tsere* reappears, e.g. יִשָּׁלֵחַ.

(*c*) When the final radical regularly takes sheva the guttural retains it, since in such cases the sheva is silent. But in the 2 s. f. Perf. of all voices a helping *pathach* slips in under the guttural, without, however, affecting the final daghesh lene, e. g. instead of שָׁלַחְתְּ, נִשְׁלַחְתְּ we find שָׁלַחַתְּ, נִשְׁלַחַתְּ. The retained daghesh is anomalous (§ 36. ii. *b*).

TABULAR SUMMARY.

		Strong Verb.	פ *gutt.*	ע *gutt.*	ל *gutt.*
Qal	Inf. Const.	פְּקֹד	עֲמֹד	פְּעֹל	שְׁלֹחַ
	Perf. 3 pl.	פָּקְדוּ	עָמְדוּ	פָּעֲלוּ	שָׁלְחוּ
	Impf. 3 s.	יִפְקֹד	יַעֲמֹד[1]	יִפְעַל	יִשְׁלַח
Niph.	Perf. 3 s.	נִפְקַד	נֶעֱמַד	נִפְעַל	נִשְׁלַח
	Impf. 3 s.	יִפָּקֵד	יֵעָמֵד	יִפָּעֵל	יִשָּׁלַח
Piel	Perf. 3 s.	פִּקֵּד	עִמֵּד	פִּעֵל[2]	שִׁלַּח
	Impf. 3 s.	יְפַקֵּד	יְעַמֵּד	יְפַעֵּל	יְשַׁלַּח
Hiph.	Perf. 3 s.	הִפְקִיד	הֶעֱמִיד	הִפְעִיל	הִשְׁלִיחַ
	Impf. 3 s.	יַפְקִיד	יַעֲמִיד	יַפְעִיל	יַשְׁלִיחַ

[1] Also יֶאֱסֹף, יֶחְשַׁב, יֶחְבַּל (§ 240, 1 *b*, *d*). [2] Also בֵּרַךְ (§ 241, 2 *a*).

243. **Guttural Verbs with Pronominal Suffixes.** These require no special rules, and should present no difficulty if the

verbal form is first properly determined in accordance with the foregoing §§. Special note should be made of the principle stated in § 240. *c*.

Exercise xxv.

Ambiguous words are marked by an asterisk.

Verbs and Nouns for Analysis and Translation.

וַיַּעַזְבֵנִי	וַיִּשְׁבַּע	*נֶעְדַּר	*תַּעֲרֹץ	שִׁמְעַ
נִשְׁבַּע	נִשְׁבַּע	יִבָּרֵךְ	אַהֲבַת	עַבְדֵיכֶם
הַשְׁבִּיעַ	*הִשְׁמַע	וַיִּשְׁבַּע	יַשְׁמִיעַ	שְׁמַע
שְׁמַע	אֲמָרוֹת	חַכְמֵי	*תִּשְׁמְעֵנִי	יְשַׁמַּע
יֶחֱזְקוּ	זַעֲקַת	חֲרָבָה	נֶאֱחַז	פָּתוּחַ
עֲלָמוֹת	שָׁמוּעַ	הָאֲכִילֵהוּ	תּוֹעֲבוֹתֵיהֶם	שַׁנַּאַךְ
שִׁמַּעַת	כְּחַשָׁה	בִּקְעַ	לְחֲמֵי	*תִּשְׁבַּעְנָה
גַּאֲלֶכֶם	בָּהֳמוֹת	יְגֹרְעוּ	יִרַעַת	הָעָמְדוּ
הִשְׁלַחַתְּ	שָׁכוֹחַ:			

For Analysis, Pointing, and Translation.

*ויבטח[1]	*שלחתיו	תועבת	כהניו	*גאלכם
לקחת	השתמעה	*ותצמח[1]	*אהבי	*ימאסך
*נבחרה	*נעמד	*יברך	אתפאר	אבדם
*עלמות	עבדיו	*תעזבנו	האמנתם	תאמן
*האמין	מצמיח	להרג	*נחלץ	*אהבה
*תשכחנה	*לשמע:			

[1] With and without daghesh.

Note.—*From this point the student is referred to the end of the book for all words not already given in the Vocabularies to the Exercises.*

Exercise xxvi.

On Verbs פ Guttural.

1. אָמַר יהוה לִיהוֹשֻׁעַ[1] עֲבֹר אֶת־הַיַּרְדֵּן[1] הַזֶּה חֲזַק
וֶאֱמַץ[2] לִשְׁמֹר[2] אֶת־כָּל־הַתּוֹרָה אֲז אָנֹכִי לֹא אֶעֱזָבֶךָּ[3]:

2. זְכַר אֱלֹהִים אֶת־נֹחַ[1] וַיַּעֲבֵר רוּחַ עַל־הָאָרֶץ׃ 3. וַתִּסָּכְרוּ
מַעְיְנוֹת תְּהוֹם וַיֵּחָסְרוּ הַמָּיִם׃ 4. עָבַר אֲבִימֶלֶךְ[1]
וְכָל־הָעָם וַיֶּאֱרְבוּ עַל־שְׁכֶם[1]׃ 5. מֶלֶךְ בְּצֶדֶק יַעֲמִיד
אָרֶץ׃ 6. צְרוּפָה אִמְרָתְךָ יהוה וְעַבְדְּךָ אֲהֵבָהּ׃ 7. אֹהֵב
יַיִן לֹא יַעֲשִׁיר׃ 8. חִזְקוּ וְיַאֲמֵץ לְבַבְכֶם׃ 9. קַבֵּל מוּסָר
לְמַעַן תֶּחְכַּם בְּאַחֲרִיתֶךָ[3]׃ 10. אִמְרוּ מַלְאֲכֵי מֹשֶׁה[1]
אֶל־מֶלֶךְ אֱדֹם[1] לֵאמֹר[4] נַעְבְּרָה־נָּא בְאַרְצֶךָ׃ 11. לֹא נַעֲבֹר
בְּשָׂדֶה וּבְכֶרֶם עַד־אֲשֶׁר[5] נַעֲבֹר גְּבוּלֶךָ׃ 12. יֵשׁ עֵת לַהֲרֹג[2]
וְעֵת לִרְפֹּא עֵת לֶאֱהֹב[2] וְעֵת לִשְׂנֹא[2]׃ 13. הֶאֱמִין אַבְרָהָם
בַּיהוָה וַיַּחְשְׁבֶהָ לוֹ צְדָקָה׃ 14. אָמַר מַלְאַךְ אֱלֹהִים
אֶל־הָגָר[1] הַחֲזִיקִי אֶת־יָדֵךְ בַּנָּעַר׃ 15. הִנֵּה־אַיִל אַחַר
נֶאֱחָז בַּסְּבָךְ בְּקַרְנָיו׃ 16. אָמְרוּ אַנְשֵׁי[6] יָבֵשׁ[1] אֶל־נָחָשׁ[1]
הָעַמֹּנִי[1] כְּרֹת־[7]לָנוּ בְרִית וְנַעַבְדֶךָ׃ 17. אַבְנֵר[1] לָקַח אֶת־
אִישׁ־בֹּשֶׁת[1] בֶּן־שָׁאוּל[1] וַיַּעַבְרֵהוּ מַחֲנָיִם[8]׃

[1] Proper name. [2] § 70. [3] § 88. [4] § 246 *c*. [5] 'until that.'
[6] § 162. [7] §§ 48. 3, 69. [8] 'to Mahanaim.'

Exercise xxvii.

On Verbs ע and ל Guttural.

1. יְהוֹשָׁעַ[1] מָלֵא רוּחַ חָכְמָה וְהוּא מְשָׁרֵת מֹשֶׁה[1]׃
2. וַיֹּאמֶר יהוה אֶל־יְהוֹשֻׁעַ[1] אִם תֶּחֱזַק וְתֶאֱמַץ אָז תַּצְלִיחַ
אֶת־דְּרָכֶיךָ וַאֲנִי לֹא אֶעֱזָבֶךָ׃ 3. כִּי אֲשֶׁר שָׁמַע בְּקוֹלִי
לֹא עֲזָבוּהוּ וְלֹא יַעַזְבֵהוּ יהוה׃ 4. אָמַר אֱלֹהִים אֶל־קַיִן[1]
דְּמֵי אָחִיךָ[2] צֹעֲקִים אֵלַי[3] אֶל־הַשָּׁמַיִם מִן־הָאֲדָמָה׃

5. בֵּרַךְ יהוה אֶת־יוֹם הַשַּׁבָּת וַיְקַדֵּשֵׁהוּ׃ 6. שָׁלַח יהוה
אֶת־הָאָדָם מִגַּן־עֵדֶן[1] לַעֲבֹד אֶת־הָאֲדָמָה וַיְגָרֶשֵׁהוּ מִשָּׁם׃
7. הֵיִתְפָּאֵר הַגַּרְזֶן עַל־הַחֹצֵב בּוֹ׃ 8. אַל תַּעַשִׂירֵנִי יהוה
פֶּן־אַגְדִּיל בִּלְבָבִי וְכִחַשְׁתִּי וְאָמַרְתִּי מִי יהוה׃ 9. בֵּן
אֹהֵב מוּסָר וְשַׂמַּח־אָב׃ 10. יהוה בַּיְּמִים חָצִיר לַבְּהֵמָה
וְיֵין לְבַב־אֱנוֹשׁ יְשַׂמַּח׃ 11. בְּמִשֹּׁל רָשָׁע יֵאָנַח הָעָם׃
12. זֹרַע עַוְלָה יִקְצָר־אָוֶן[4]׃ 13. לִי תִבְרַע כָּל־בֶּרֶךְ תִּשָּׁבַע
כָּל־לָשׁוֹן אָמַר יהוה׃ 14. הוֹי מַצְדִּיק רָשָׁע וּמַרְשִׁיעַ
צַדִּיק׃ 15. חַלְּצֵנִי יהוה וּגְאָלֵנִי׃ 16. יהוה יְכָעֲסֶךָּ׃
בָּעֲנִי זָכַרְתִּי אֶת־יהוה וָאֶתְנָחֵם[5]׃ 17. נָעֲמָן[1] הָיָה מְצֹרָע׃
18. בָּרְכִי נַפְשִׁי אֶת־יהוה הַלְלוּ־יָהּ׃ 19. נָטַע יהוה
אֱלֹהִים גַּן בְּעֵדֶן מִקֶּדֶם וַיִּצֶּמַח מִן־הָאֲדָמָה כָּל־עֵץ נֶחְמָד
לְמַרְאֶה וְטוֹב לְמַאֲכָל׃ 20. אָמַר אַבְרָהָם אָנֹכִי אִשָּׁבֵעַ׃
21. אָמְרָה שָׂרָה[1] צְחֹק עָשָׂה לִי אֱלֹהִים כָּל־הַשֹּׁמֵעַ יִשְׂחַק
לִי׃ 22. נִשְׁבַּע הָעֶבֶד לְאַבְרָהָם עַל־הַדָּבָר׃ 23. אִמְרוּ
לַלְּשָׁתִים[1] אֶל־יִצְחָק[1] לֹא נִגְעָנוּךָ וַנַּעֲשֹׂה־לְךָ בְּשָׁלוֹם׃

[1] Proper name. [2] § 162. [3] § 182. [4] Pause form of אָוֶן. [5] Hithp. נָחַם.

LESSON XXIV.

WEAK VERBS (CONTINUED): CONTRACTED VERBS.

244. **Verbs** פ״נ, as נָגַשׁ *approach* (Impf. A). In this class the weakness of the initial נ frequently causes its **assimilation** or its entire **disappearance**.

(*a*) **Where the נ would naturally be pointed with sh^e^va silent**—forming a closed syllable with a preformative—

it is assimilated to the following consonant, which is doubled by dagh. forte. This takes place in Impf. Qal and in Perf. and Participle of Niph., Hiph., and Hoph., e. g. 3 s. m. Impf. Qal יִנַּשׁ for יִנְנַשׁ (*dagh. lene*); 3 s. m. Perf. Niph. נִנַּשׁ for נִנְנַשׁ (*dagh. lene*). (Cf. the Lat. colligo for con-ligo, and the Gk. *συλλαμβάνω* for *συνλαμβάνω*.)

(*b*) **Where the נ would naturally be pointed with sh^{e}va vocal**—viz. in the Inf. Const. and Imperat. Qal—**it often falls away,** e. g. 2 s. m. Imperat. Qal נַשׂ for נְשָׂא (נְגַע). **The Inf. has the fem. ending** תְ (תַ- in verbs ל guttural): thus, Inf. Const. Qal נָשֵׂאת (segholate *i*, § 151), נָגַעַת (from נָגַע).

(*c*) **Where the נ would naturally have a full vowel it remains,** and the verb does not differ from the strong verb, e. g. 3 s. m. Impf. Niph. and Piel יִנָּשֵׂא, יְנַשֵּׂא (יִפָּקֵד, יְפַקֵּד).

(*d*) Verbs of this class which are also ע guttural usually keep their נ.

(*e*) **The verb** נָתַן, *give*, **assimilates its final נ also** in Qal Perf. and Inf. Const. Thus 1 s. and 2 s. m. Perf. Qal נָתַתִּי, נָתַתָּ (for נָתַנְתִּי, נָתַנְתָּ, *dagh. lene*); Inf. Const. Qal תֵּת (for תֶּתֶת (*b*)). The Qal Impf. has *tsere*, e. g. 3 s. m. יִתֵּן.

(*f*) One verb with initial ל is treated like a פ״י verb, viz. לָקַח *take*. In Qal and Hoph. the ל is assimilated or lost, according to the principles in (*a*) and (*b*), e. g. 3 s. m. Impf. Qal יִקַּח, 2 m. s. Imperat. Qal קַח, Inf. Const. Qal קַחַת, 3 s. m. Impf. Hoph. יֻקַּח (for *qibbuts*, see § 210).

245. **Verbs ע״ע**, as סָבַב *surround*.

(*a*) **The general principle of contraction is that the final radical is either lost or, before terminal additions, is represented by daghesh forte. The effect of this is to make the stem a monosyllable, which then takes the vowel proper to the second syllable of the uncontracted stem.**

Thus in Perf. Qal the *stem* is סַב for סָבַב, and in Inf. Const. Qal סֹב for סֹבֵב.

Hence the forms Perf. Qal 3 s. m. סַב, 3 s. f. סַבָּה, 3 pl. סַבּוּ. See also under (*b*).

But forms containing an unchangeable long vowel (as Participles and Inf. Abs. Qal), or a characteristic dagh. forte (Piel and Hithp.), cannot dispense with their third radical, and no contraction takes place, e. g. Part. Act. Qal סֹבֵב, 3 s. m. Perf. Piel סִבֵּב.

(*b*) **The preformatives** of Impf. Qal, Perf. Niph., and of Hiph. and Hoph. **lengthen their vowel.** For the application of the principle of (*a*) would leave them with a short vowel in an open syllable (§ 48. 1), e. g. יִסְבַּב would become יִסַּב, and נִסְבַּב, נִסַּב. To avoid this we have 3 s. m. Impf. Qal יָסֹב (or as another way of avoiding the short open syllable, the syllable is closed by dagh. forte and the vowel retained, e. g. יִסֹּב), 3 s. m. Perf. Niph. נָסַב, 3 s. Perf. Hoph. הוּסַב (for הָסַב (hŏ)). In Impf. Niph. the final vowel is *pathach* (not *tsere*), and in Hiph. it is *tsere* (not *chireq*).

(*c*) **Before afformatives which begin with a consonant** (see Table, § 194) **a vowel is inserted,** viz. וּ in the Perfects, יְ— in the Imperfects. The preceding radical is of course doubled by dagh. forte (*a*), e. g. 1 s. Perf. Qal סַבּוֹתִי, 3 pl. f. Impf. Qal תְּסֻבֶּינָה (תְּפֻקֹּדְנָה; for shortening of *cholem* to *qibbuts*, cf. §§ 48. 3, 210).

(*d*) **The place of the accent often differs from that in the strong verb.** Before the afformatives יְ—, ה֫—, וּ the accent remains on the monosyllabic stem, e. g. 3 pl. m. Perf. Qal סַבּוּ (פָּקְדוּ֫), 2 s. f. Imperat. Qal סֹבִּי (פִּקְדִי֫). The inserted vowels וּ, יְ— (*c*) take the accent, except before תֶּם, תֶּן, which are always accented.

(*e*) In many verbs of this class, in place of Piel, Pual, and Hithpael, we find voices of the forms Pôel, Pôal, and Hithpôel (see § 200), e. g. the normal forms סִבֵּב, סֻבַּב, הִסְתַּבֵּב are replaced by סוֹבֵב, סוֹבַב, הִסְתּוֹבֵב.

TABULAR SUMMARY.

		Strong Verb.	פ״נ	ע״ע
Qal	Inf. Const.	פְּקֹד	גֶּשֶׁת	סֹב
	Perf. 1 s.	פָּקַדְתִּי	נָגַשְׁתִּי	סַבּוֹתִי
	Impf. 3 s.	יִפְקֹד	יִגַּשׁ	יָסֹב, יִסֹּב
Niph.	Perf. 3 s.	נִפְקַד	נִגַּשׁ	נָסַב
	Impf. 3 s.	יִפָּקֵד	יִנָּגֵשׁ	יִסַּב
Piel	Perf. 3 s.	פִּקֵּד	נִגֵּשׁ	סוֹבֵב[1]
	Impf. 3 s.	יְפַקֵּד	יְנַגֵּשׁ	יְסֹבֵב[1]
Hiph.	Perf. 3 s.	הִפְקִיד	הִגִּישׁ	הֵסֵב
	Impf. 3 s.	יַפְקִיד	יַגִּישׁ	יָסֵב
	Part.	מַפְקִיד	מַגִּישׁ	מֵסֵב

[1] § 245 *e*.

Exercise xxviii.

ON VERBS פ״נ.

1. עָרְכוּ פְלִשְׁתִּים[1] לִקְרַאת[2] יִשְׂרָאֵל[1] וַתִּטֹּשׁ הַמִּלְחָמָה וַיִּנָּגֵף יִשְׂרָאֵל[1]: 2. אָמַר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּ עִמָּדִי[3] הִיא נָתְנָה־לִי מִן הָעֵץ: 3. וַתֹּאמֶר הָאִשָּׁה הַנָּחָשׁ הִשִּׁיאָנִי: 4. כָּל־חַיַּת הָאָרֶץ וְכָל־עוֹף הַשָּׁמַיִם וְכָל־דְּגֵי הַיָּם בְּיֶדְכֶם[4] נִתָּנוּ: 5. אָמַר יהוה הִתְהַלֵּךְ בָּאָרֶץ לְאָרְכָּהּ וּלְרָחְבָּהּ כִּי לְךָ אֶתְּנֶנָּה וַיִּפֹּל אַבְרָם[1] עַל־פָּנָיו: 6. שָׁמְרֵנִי יהוה וְרוּחַ קָדְשְׁךָ אַל־תִּקַּח מִמֶּנִּי: 7. לֹא תִנְאָף: 8. יַעֲקֹב[1] הָלַךְ חָרָנָה[5] לָקַחַת לוֹ מִשָּׁם אִשָּׁה: 9. אֱלֹהִים

צִדְקָתְךָ לַמַּלְכִּ֣ים תֵּ֑ן׃ 10. עַל־לְבוּשׁוֹ֥ נַפִּ֗ילוּ גּוֹרָ֫ל׃ 11. יהוה
תְּנָה־[6]לָּנוּ֮ עֶזְרָ֪ת מִ֫צָּ֥ר וְשָׁ֣וְא תְּשׁוּעַ֣ת אָדָ֑ם׃ 12. אֱלֹהִ֥ים נָאֵ֗ם
יהוה׃ 13. בָּאֲשֶׁ֣ר[7] תִּתֵּ֣ן יָתֵ֣ן לָ֑ךְ׃ 14. אָמַ֥ר יִצְחָ֖ק[1]
אֶל־יַעֲקֹ֣ב[1] גְּשָׁה־נָּ֣א וַיְגַּשׁ֩ וַיְשַׁקְּ֨ לוֹ׃ 15. בַּיִּצִּ֣יעַ אֲבָנִ֣ים
יַעֲצֹ֣ב בָּהֶ֑ן׃ 16. אִם־יֶחֱבָ֣אוּ בְשָׁאֹ֣ול מִשָּׁ֣ם יָדִ֣י תִקָּחֵ֑ם׃
17. אָמַ֥ר קַ֝יִן[1] אֶל־יהוה֮ גָּד֪וֹל עֲוֹנִ֫י מִנְּשׂוֹא[8]׃ 18. שָׁאֵ֣ת
בְּנֵי־רָשָׁ֣ע לֹא־טֹ֑וב׃ 19. שָׁאַ֣ל דָּוִד[1] בַּיהוה֮ לְאַמֹּ֪ר הַאָרְדְּ֫[9]
אַחֲרֵי֮ הַגְּדוּד֒ הֲזֶ֣ה הַאַשִּׂיגֵ֔נּוּ[10] וַיֹּ֥אמֶר לוֹ֙ רְדֹ֣ף כִּ֔י הַשֵּׂ֥ג
תַּשִּׂ֖יג׃ 20. וַיַּ֤גֶּד לַמֶּ֙לֶךְ֙ בֶּ֣רֶךְ יהוה אֶת־עַבְדֹ֔[1]׃

[1] Proper name. [2] Inf. Const. נָגַע *meet.* [3] 'with me.' [4] 'your hand.' יד. [5] Proper name with ה locative, 'to Haran.' [6] 219 a. *Obs.* [7] 'according as.' [8] § 173. [9] ה interrog. [10] § 235.

Exercise xxix.

On Verbs ע״ע.

1. הֵחֵל הָאָדָם֮ לָרֹב֒ עַל־פְּנֵ֣י הָאֲדָמָ֔ה׃ 2. אָמַ֥ר יהוה
אֶל־אַבְרָ֖ם[1] אֲבָרֶכְךָ֣ וַאֲגַדְּלָ֣ה שְׁמֶ֔ךָ וַאֲבֹרָכָ֖ה מְבָרְכֶ֑יךָ[2]
וּמְקַלֶּלְךָ֥ אָאֹ֛ר׃ 3. גֹּ֣ל עַל־יהוה דַּרְכֶּ֑ךָ׃ 4. אֲמִירָ֥ה שָׂרָ֖ה[1]
לְאַבְרָהָ֑ם[1] גָּרֵ֣שׁ אֶת־הָאָמָ֤ה הַזֹּאת֙ וְאֶת־בְּנָ֔הּ׃ 5. וַיֵּרַ֣ע
הַדָּבָ֣ר מְאֹ֔ד בְּעֵינֵ֖י אַבְרָהָ֑ם[1]׃ 6. מְבַבְּדַ֣י אֲכַבֵּ֔ד וּמְקַלְלַ֖י
יֵקָֽלּוּ[4]׃ נְאֻם֙ יהוה׃ 7. כָּל־שֹׁמֵ֣עַ אֶת־הַדָּבָ֔ר תְּצִלֶּ֖ינָה אָזְנָֽיו׃
8. הַחָכְמָ֣ה תְּעֹ֔ז לֶ֖חָכָם׃ 9. הַשּׁוֹחֵ֥ד יוֹשֵׁ֖ךְ בָּאֲשֶׁ֣ר אַתָּ֑ה
שַׁלּ֥וֹת גּוֹיִ֖ם בֵּ֣ן יְשָׁלֹ֑וךְ אָמַ֥ר יהוה׃ 10. עִם־נָבָ֥ר יהוה
יִתְבָּרָ֑ר[5]׃ 11. הַבֹּטֵ֥חַ בַּיהוה֮ חֶ֪סֶד יְסוֹבְבֶ֫נּוּ׃ 12. מִי
בָרָ֣א תְהֹו֮ וַיְצָרֵ֪הוּ֫ בְּדַלְתַּ֥יִם יָ֑ם׃ 13. צַדִּ֣יק מִבֵּ֣י יֵחָ֑ת׃

14. וַתֹּאמֶר לְדָוִד[1] מְאֹד כִּי אָמְרוּ הָעָם לְסָקְלוֹ׃ 15. שָׁאוּל[1]
וְיהוֹנָתָן[1] מְנַשְּׁרִים[2] קָלוּ׃ 16. אַשְׁרֵי אָדָם יֹשֵׁב בְּסֵתֶר
עֲלֵיוֹן[3] בְּאֶבְרָתוֹ יָסֹךְ לוֹ׃ 17. בֶּאֱמֹר[6] יְהוֹשָׁעַ[1] שָׁמֵשׁ דֹּם
וַיִּדֹּם הַשָּׁמֶשׁ׃

[1] Proper name. [2] Piel part. pl.: note the *chateph*, rare with ר. [3] עַיִן [4] Impf. A. [5] Pause Hithp., see § 204 *Obs.* [6] § 273, note 2.

LESSON XXV.

WEAK VERBS (CONTINUED): QUIESCENT VERBS.

VERBS פ״א AND פ״י.

246. **Verbs פ״א**, as אָכַל *eat.*

(*a*) These verbs belong in general to the class פ guttural, and have been explained in § 240. **But five of them have the special peculiarity that in Impf. Qal the א quiesces in cholem:** the final vowel is *pathach* or (especially in pause) *tsere;* with retracted accent (§§ 88, 227 *a*), *seghol* or *pathach.* Thus, 3 s. m. Impf. Qal יֹאכַל (not יֵאֹכֵל).

These five verbs are:—

VERB.	IMPF.	IN PAUSE.	WITH ו CONSEC.
אָכַל *eat*	יֹאכַל	יֹאכֵל	וַיֹּאכַל
אָמַר *say*	יֹאמַר	יֹאמֵר	וַיֹּאמֶר
אָבַד *perish*	יֹאבַד	יֹאבֵד	
אָבָה *be willing*	יֹאבֶה	(see verbs ל״ה)	
אָפָה *bake*	יֹאפֶה		

A few verbs vary between this form of Impf. and that of ordinary verbs פ guttural, e. g. אָחַז *seize*, Impf. יֹאחַז and יֵאֱחֹז.

(*b*) **The preformative א of the 1 s. Impf. blends with the radical א** to avoid the recurrence of the same consonant, e. g. 1 s. Impf. אֹכַל (not אֶאכַל).

(*c*) The Infin. Const. of אָמַר with preposition לְ, לֵאמֹר (§ 65 *c*), constantly used in the sense of *saying*, contracts into לֵאמֹר.

247. **Verbs פ״י.**

These fall into three distinct classes:—

1. **Verbs originally פ״ו**, as יָשַׁב *sit.*

(*a*) In by far the majority of the verbs פ״י the י, which now appears as their first radical, seems to have replaced an original ו. In parts where there is no characteristic preformative, viz. Qal, Piel, and Pual, the י remains (but see *b*. 1), sometimes also in Hithp.; **in Niph., Hiph., and Hoph. the lost ו reappears.** Moreover this ו, except when doubled by daghesh forte (Niph. Inf., Imperat., and Impf.), *quiesces* in a cognate vowel, in Niph. and Hiph. *cholem*, in Hoph. *shureq*. Hence the following forms:—

	3 S. M. PERF.	3 S. M. IMPF.
Niph.	נוֹשַׁב (נִפְקַד)	יִוָּשֵׁב (יִפָּקֵד)
Hiph.	הוֹשִׁיב (הִפְקִיד)	יוֹשִׁיב (יַפְקִיד)
Hoph.	הוּשַׁב (הָפְקַד)	יוּשַׁב (יָפְקַד)

(*b*) **The Imperf. Qal** (with Inf. and Imperat.) **varies between two distinct formations.**

(1) **Some verbs entirely drop the י (ו)**: then the Impf. has *tsere* for both vowels, e. g. 3 s. m. and f. Impf. יֵשֵׁב, תֵּשֵׁב; with ו consec. וַיֵּשֶׁב. With a guttural for 2nd or 3rd radical the final *tsere* may become *pathach*, e. g. יָדַע *know*, 3 s. m. Impf. יֵדַע. The Imperat. has שֵׁב, דַּע (for יְשַׁב, יְדַע); Inf. Const. is strengthened with the fem. ending ת־ (ת־ with a guttural, cf. § 244 *b*), e. g. שֶׁבֶת, דַּעַת.

(2) **Some verbs retain the** י (ו): then in the Impf. the י *quiesces* with the usual initial *chireq*, the final vowel being *pathach*, e. g. יָרַשׁ *inherit*, 3 s. m. and f. Impf. יִירַשׁ, תִּירַשׁ. Occasionally the *chireq* is written defectively (§ 18), e. g. יִבַשׁ *will be dry*. In Inf. and Imperat. the י remains a consonant, e. g. 2 s. m. Imperat. יְרַשׁ.

(*c*) Piel and Pual are regular; Hithp. sometimes has ו (consonantal) for י.

2. **Verbs properly** פ״י, as יָטַב *be good*. These verbs form their Impf. Qal after the manner of 1 *b*. (2), e. g. 3 s. m. Impf. Qal יִיטַב or יִטַב. Their one point of difference from the verbs originally פ״ו is that **in Hiphil the** י **remains** and quiesces in *tsere*, e. g. 3 s. m. Perf. Hiph. הֵיטִיב, Part. Hiph. מֵיטִיב (cf. 1. *a*; Niph. and Hoph. do not occur). Only **five** verbs have this formation of Hiph., viz.: יָטַב *be good*, יָלַל *howl*, יָמַן *be on the right hand*, יָמַר *exchange*, יָנַק *suck*. A few other verbs with Impf. Qal like יִיטַב may also be referred to this class.

3. **Verbs** פ״י **contracted,** as יָצַק *pour*. A few verbs, especially those with צ as middle radical, drop the י after a prefix, and compensate by a following daghesh forte exactly like a verb פ״ן (§ 244 *a*), e. g. 3 s. m. Impf. Qal יִצֹּק. But these same verbs vary between the dagheshed forms and forms after the analogy of verbs פ״י, originally פ״ו. Thus the Hoph. has 3 s. m. Impf. יוּצַק (cf. 1. *a*) and Part. מֻצָק.

Note—A good deal of confusion exists in the verbs פ״י, the same verb sometimes deriving forms according to each of the three types enumerated above. The student will need to supplement a thorough knowledge of principles by acquaintance with the usage of particular verbs. This is always indicated in any good lexicon, and should be verified by reference to the passages there quoted.

TABULAR SUMMARY.

		Strong Verb.	פ״א	פ״ו	פ״י	פ״י contracted.
Qal	Inf. Const.	פְּקֹד		יְרֹשׁ, שָׁבֶת		
	Impf. 3 s.	יִפְקֹד	יֹאכַל	יֵירַשׁ, יֵשֵׁב / יִרַשׁ	יִיטַב / יִטַב	יִצַּק
Niph.	Perf. 3 s.	נִפְקַד		נוֹשַׁב		נִצַּק
	Impf. 3 s.	יִפָּקֵד		יִוָּשֵׁב		
Hiph.	Perf. 3 s.	הִפְקִיד		הוֹשִׁיב	הֵישִׁיב	הִצִּיק
Hoph.	Impf. 3 s.	יָפְקַד		יוּשַׁב		יָצַק

Forms not given are normal.

Exercise xxx.

ON VERBS פ״א.

1. צִוָּה יהוה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכֹּל עֵץ הַגָּן
אָכֹל[1] תֹּאכֵל׃ 2. וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ
כִּי בְיוֹם אֲכָלְךָ[2] מִמֶּנּוּ מוֹת[1] תָּמוּת[3]׃ 3. וַתִּקַּח הָאִשָּׁה
מִפְּרִי הָעֵץ הַהוּא וַתֹּאכַל וַתִּתֵּן גַּם־לְאִישָׁהּ עִמָּהּ וַיֹּאכַל׃
4. עִבְדוּ אֶת־יהוה פֶּן תֹּאבֵדוּ׃ 5. מִי יֹאמַר טָהַרְתִּי
מֵחַטָּאָה׃ 6. יֹאבְדוּ אַנְשֵׁי לָשׁוֹן[4]׃ 7. כֹּה אָמַר הַנָּבִיא
לַנֵּצַר[5] מְשָׁרְשֵׁי יִשָּׁי[6] יִהְיֶה[7] צֶדֶק אֵזוֹר מָתְנָיו׃ 8. אָמַר
דָּוִד[6] הַמַּגִּיד[8] לִי לֵאמֹר הִנֵּה־מֵת שָׁאוּל[6] וְהוּא הָיָה
כִּמְבַשֵּׂר בְּעֵינָיו וָאֹחֲזָה[9] בּוֹ וָאֲהָרְגֵהוּ׃ 9. מֹאזְנֵי מִרְמָה[10]
תּוֹעֲבַת יהוה׃ 10. עֵד שְׁקָרִים יֹאבֵד׃

[1] § 193. [2] For the more regular אָכְלְךָ (§ 233). [3] מות *die*. See § 249 *b*, *c*. [4] 'Men of tongue,' i. e. slanderers. [5] ל, 'with respect to.' [6] Proper name. [7] § 254. [8] Nom. Abs., 'when one told me.' [9] Strengthened Impf. with ו consec., cf. § 219. [10] § 172.

Exercise xxxi.

On Verbs פ״י.

1. הֲלֹא אִם תֵּיטִיב שְׂאֵת וְאִם לֹא תֵיטִיב לַפֶּתַח
חַטָּאת רֹבֵץ כֹּה אָמַר יהוה אֶל־קָיִן[1]: 2. הִנֵּה יהוה נִצָּב
עַל־יַעֲקֹב[1] וַיֹּאמֶר אָנֹכִי עִמְּךָ[2] וּשְׁמַרְתִּיךָ בְּכֹל אֲשֶׁר תֵּלֵךְ[3]
וַהֲשִׁבֹתִיךָ אֶל־הָאֲדָמָה הַזֹּאת: 3. וַיֵּיקַץ יַעֲקֹב[1] מִשְּׁנָתוֹ
וַיֹּאמֶר אָכֵן יֵשׁ יהוה בַּמָּקוֹם הַזֶּה וְאָנֹכִי לֹא יָדָעְתִּי:
4. עָלָה לוֹט[1] מִצּוֹעַר[1] וַיֵּשֶׁב בָּהָר כִּי יָרֵא[4] לָשֶׁבֶת בְּצוֹעַר
וַיֵּשֶׁב בַּמְּעָרָה: 5. לֶךְ יהוה הוֹחֲלְתִּי: 6. יהוה מוֹצִיא
כָאוֹר צִדְקֶךָ: 7. לָקַח אֱלֹהִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְּגַן־
עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ: 8. אֵת אֲשֶׁר[5] יֶאֱהַב יהוה יוֹכִיחַ:
9. לִמְדוּ לְהֵיטִיב: 10. בְּצֶדֶק נוֹשָׁע הַמֶּלֶךְ: 11. אָצַק
רוּחִי עַל־אֹהֲבַי נְאֻם יהוה: 12. אֱלֹהֵינוּ לֹא יֵיעַף וְלֹא
יִיגָע: 13. עָשָׂה יהוה פֶּלֶא לְמַעַן[6] דַּעַת כָּל־עַמֵּי הָאָרֶץ
אֶת־שֵׁם יהוה: 14. הוֹשִׁיעֵנִי יהוה וְאִוָּשֵׁעָה: 15. אָמַר
אֲבִימֶלֶךְ[1] אֶל־אַבְרָהָם[1] בַּטּוֹב בְּעֵינֶיךָ שֵׁב: 16. לֹא אִירָא
כִּי יהוה יִסְמְכֵנִי: 17. בְּשָׁלוֹם יַחְדָּו אָשְׁכְּבָה וְאִישָׁן כִּי
אַתָּה יהוה לָבָטַח[7] תּוֹשִׁיבֵנִי: 18. יֵשׁ עֵת לָלֶדֶת וְעֵת
לָמוּת: 19. אַבְרָם בֶּן־חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה בְּצֵאתוֹ[8]
מֵחָרָן[1]: 20. כִּי אָמַר יהוה אֶל־אַבְרָם לֶךְ־לְךָ[9] מֵאַרְצְךָ
וּמִמּוֹלַדְתְּךָ[10] אָבִיךָ[10]: 21. בָּרַךְ[11] אֲבָרֶכְךָ וְיָרֵשׁ זַרְעֲךָ אֵת
שַׁעַר אֹיְבָיו: 22. לָקְחוּ פִלְשְׁתִּים[1] שְׁתֵּי[12] פָּרוֹת
וַיַּאַסְרוּם[13] בַּעֲגָלָה וַיַּשְׁרֵנָה הַפָּרוֹת בַּדֶּרֶךְ עַל־דֶּרֶךְ בֵּית־

שָׁמֶשׁ[1]׃ 23. כֹּה אָמַר יהוה אֶל־יִרְמְיָהוּ[1] הִנֵּה אָנֹכִי מֵבִיא בְעֵת
אֲשֶׁר־לָךְ יָדַעְתִּיךָ׃ 24. אַתָּה יהוה תּוֹדִיעֵנִי דֶּרֶךְ חַיִּים׃

[1] Proper name. [2] § 181. [3] See הָלַךְ. [4] Middle E. [5] Accus. 'him whom.' [6] 'so that.' [7] 'in confidence.' [8] Inf. Const. אָצָא. [9] Int. 'go for thyself.' 'get thee.' [10] § 102. [11] § 193. [12] 'two.' [13] § 231 *a*.

LESSON XXVI.

WEAK VERBS (CONTINUED): QUIESCENT VERBS.

VERBS י"ע AND ו"ע.

248. The verbs י"ע and ו"ע, like the various classes of verbs פ"ו, have become a good deal confused. Verbs י"ע are by far the most numerous, and **the two classes exactly coincide in inflection except in Imperf. Qal** (with Inf. and Imperat.). A Perf. Qal peculiar to verbs ו"ע is of great rarity (§ 250 *a*).

Obs.—These verbs are *named* after the Inf. Const. Qal, not after the 3 s. m. Perf. Qal as usual, and this is the form given in Lexicons and Vocabularies. The reason is that the י or ו is lost in the Perf. Qal (3 s. m. קָם *for* קָוַם; see, however, § 251), and it is obviously convenient to choose a form for the name of the verb which exhibits all three radicals. Hence the anomaly of speaking of the verbs קוּם (3 pers. perf.) and yet of the verbs קוּם and בּוֹן (inf. const.).

249. **Verbs י"ע**, as קוּם *arise*. **The chief peculiarity of inflection is that the י always disappears or quiesces** (but see § 251). A result of this is that these verbs are very similar to verbs ע"ע: comparison should be made throughout (cf. § 245).

(*a*) **The י disappears** in Perf. Qal and in Hoph. The resulting monosyllabic stem receives in general the vowel proper to the second syllable, viz. *pathach*, lengthened to *qamets* in 3 s. m. and f. Perf. Qal קָם, קָמָה, and in 3 pl. קָמוּ. A few verbs belong to the class Middle E (§ 198 *a*), e. g. מֵת *he has died*.

(*b*) **The** ו **quiesces** in Imperf. Qal (in *shureq* וּ), in Inf. Qal (in *cholem* וֹ), throughout Niphal (in *cholem* וֹ) and Hiphil (in *chireq*, becoming therefore יִ־).

(*c*) **The preformatives** of Impf. Qal, Perf. Niph., and of Hiph. and Hoph. **lengthen their vowel** according to the principle of § 245 *b*. Hence 3 s. m. Imperf. Qal, Hiph., and Hoph. יָקוּם, יָקִים, יוּקַם, 3 s. m. Perf. Niph. and Hiph. הֻקִים, נָקוֹם.

(*d*) **Before the consonantal afformatives** (cf. § 245 *c*) **of Perfect Niph. and Hiph. and of Imperf. Qal a vowel is inserted,** viz. ִ in the Perfects, ִי־ in the Impf., e. g. 1 s. Perf. Niph. and Hiph. נְקוֹמֹתִי, הֲקִימוֹתִי; 3 pl. f. Impf. Qal תְּקוּמְינָה.

(*e*) **The accent follows the laws of the verbs ע״ע** (cf. § 245 *d*). Hence the 3 s. f. Perf. Qal קָמָה, *she arose*, is distinguished from Fem. Part. Qal קָמָה *arising*.

(*f*) **The intensive forms resemble those of the verbs ע״ע,** i. e. for Piel, Pual, and Hithpael we find Pôlel, Pôlal, Hithpôlel, the final radical being doubled, e. g. 3 s. m. Perf. קוֹמֵם, קוֹמַם, הִתְקוֹמֵם. Occasionally forms occur with doubled *stems*, called Pilpel and Pulpal, e. g. כּוּל *sustain*, 3 s. m. Perf. Intensive כִּלְכֵּל, passive 3 pl. כִּלְכְּלוּ (1 Kings xx. 27). A few verbs take the ordinary Piel with dagheshed ִי, e. g. קִיֵּם (as well as קוֹמֵם). Only one verb has Piel with dagheshed וּ, viz. עִוֵּד *he surrounded*.

(*g*) **Special note should be taken of the forms of Imperf. Qal and Hiph. with** ו **consec.** A reference to § 227 will explain the following examples.

	Impf.	Jussive Impf.	Impf. with ו consec.
Qal 3 s. m.	יָקוֹם	יָקָם	וַיָּקָם
Hiph. 3 s. m.	יָקִים	יָקֵם	וַיָּקֶם

But the 1 s. Imperf. keeps the full form with no drawing back of accent, e. g. וַאֲקוֹם, וַאֲקִים.

250. **Verbs ע״י**, as דִּין *judge*. It has been noted above (§ 248) that these verbs differ little from verbs ע״ע. The differ-

ence is simply in the presence of יִ in Qal Impf. (with Inf. and Imperat.) and rarely in Perf.

(*a*) Three forms occur with י in Perf. Qal, viz. רִיבוֹתִי *I have contended*, בִּינֹתִי *I have understood*, דִּיגוּ *they have caught*.

(*b*) The following generally have יִ in Imperf. and Imperat. Qal: the Infs. Qal vary between יִ and וּ:— בִּין *understand*, גִּיחַ *break forth*, גִּיל *exult*, דִּין *judge*, לִין *lodge*, רִיב *contend*, שִׂיחַ *meditate*. שִׂים *put*. שִׂישׂ *rejoice*. שִׁיר *sing*, שִׁית *place*.

Obs.—This Imperf. Qal coincides in form with Imperf. Hiph. of verbs י״ע, e. g. of יָרַן and יָרִים. Some regard it as a true Hiph. used in a Qal sense. Similarly they regard the Perf. and Inf. Qal in יִ— as shortened Hiph., initial ה being dropped, and thus dispense with verbs י״ע as a distinct class.

251. In some verbs a middle ו or י retains its consonantal force and never becomes quiescent. This is always the case if the final radical is ח, e. g. חָיָה *he was*; also in the verbs גּוַע *expire*, חָוַר *be white*, עִיט *shout*, אִיב *be hostile*. These verbs of course show none of the peculiarities of the quiescent verbs י״ע and ו״ע, e. g. 3 s. m. Imperf. Qal יִחְיֶה *he will be* (ל״ה), יִגְוַע *he will expire* (ל guttural), etc.

TABULAR SUMMARY.

		Strong Verb.	ע״ו	ע״י
Qal	Perf. 3 s.	פָּקַד	קָם	(בִּין)
	1 s.	פָּקַדְתִּי	קַמְתִּי	בִּינוֹתִי
	Inf. Const.	פְּקֹד	קוּם	בִּין
	Impf. 3 s.	יִפְקֹד	יָקוּם	יָבִין
Niph.	Impf. 3 s.	יִפָּקֵד	יִקּוֹם	
Hiph.	Impf. 3 s.	יַפְקִיד	יָקִים	
Hoph.	Impf. 3 s.	יָפְקַד	יוּקַם	
Piel	Perf. 3 s.	פִּקֵּד	קוֹמֵם	
Qal Impf. with ו consec.		וַיִּפְקֹד	וַיָּקָם	
Hiph.	» » »	וַיַּפְקֵד	וַיָּקֶם	

Exercise xxxii.

On Verbs ע״ו and ע״י.

1. לֹא יָמוּשׁ סֵפֶר הַתּוֹרָה מִפִּיךָ[1]: 2. שׁוּבוּ־נָא
מְדַרְכֵיכֶם הָרָעִים: 3. שָׂבַע[2] וְפֹל עַדִּיק וָקֶם: 4. לֹא־
מְצָאָה הַיּוֹנָה מָנוֹחַ לְכַף רַגְלָהּ וַתָּשָׁב אֶל־נֹחַ וַיִּשְׁלַח
יָדוֹ וַיִּקָּחֶהָ וַיָּבֵא[3] אֹתָהּ אֵלָיו[4] אֶל־הַתֵּבָה: 5. וַיָּחֶל
עוֹד שִׁבְעַת[5] יָמִים אֲחֵרִים וַתֹּסֶף שַׁלַּח אֶת־הַיּוֹנָה וְהִנֵּה
עֲלֵה־זַיִת טָרָף בְּפִיהָ[1]: 6. בְּלֵב נָבוֹן תָּנוּחַ חָכְמָה:
7. אִישׁ אֲשֶׁר יְקַלֵּל אֶת־הָאֱלֹהִים מוֹת יוּמָת[6]: 8. אַתָּה
יהוה כּוֹנַנְתָּ הָאָרֶץ וַתַּעֲמֹד: 9. נָטַע יהוה אֱלֹהִים
גַּן בְּעֵדֶן וַיָּשֶׂם שָׁם אֶת־הָאָדָם אֲשֶׁר יָצָר[6]: 10. אָמַר
אֱלֹהִים אֶל־הַנָּחָשׁ אֵיבָה אָשִׁית בֵּינְךָ וּבֵין הָאִשָּׁה וּבֵין
זַרְעֲךָ וּבֵין זַרְעָהּ הוּא יְשׁוּפְךָ רֹאשׁ[7] וְאַתָּה תְּשׁוּפֶנּוּ
עָקֵב[7]: 11. דֶּרֶךְ שֶׁקֶר הָסֵר מִמֶּנִּי יהוה בְּךָ יהוה
בָּטְחוּ[8] צַדִּיקִים וְלֹא בוֹשׁוּ[8]: 12. הֲהָרִים יָמוּשׁוּ
וְהַגְּבָעוֹת תְּמוּטֶינָה וְחַסְדִּי לֹא יָמוּשׁ וּבְרִיתִי לֹא תָמוּט
נְאֻם־יהוה: 13. אָמַר קַיִן אֶל־יהוה מֵהֹ־גָּדוֹל עֲוֹנִי
וְהָיִיתִי[9] נָע וָנָד בָּאָרֶץ: 14. וַיָּחֶל נֹחַ[10] אִישׁ הָאֲדָמָה
וַיִּטַּע כָּרֶם[6]: 15. אָמַר שְׁמוּאֵל[10] אֶל־הָעָם אֲנִי זָקַנְתִּי[8]
וָשַׂבְתִּי: 16. בָּאָה[11] הָאִשָּׁה אֶל־שָׁאוּל[10] וַתֹּאמֶר אֵלָיו
אָשִׁימָה[12] לְפָנֶיךָ[4] לֶחֶם וְאֻכְלָה: 17. יְהוֹשָׁעַ[10] וְכָלֵב[10]
מִן[13] הַתָּרִים[14] אֶת־הָאָרֶץ אָמְרוּ אֶל־הָעָם אַךְ עַל־יהוה
אַל־תִּלֹונוּ: 18. לֵב אָדָם יְחַשֵּׁב דַּרְכּוֹ ויהוה יָכִין

צַיָּדוֹ׃ 19. הָלְכוּ כָל־הַלַּיְלָה יוֹאָב[10] וַאֲנָשָׁיו וַיֵּאָר לָהֶם בְּחֶבְרוֹן[10]׃ 20. כֹּה אָמַר יְהוֹנָתָן[10] אֹרוּ עֵינָי׃

[1] מָצָא. [2] 'seven' (times). [3] Hiph. apoc. אוֹ. [4] § 182. [5] 'seven.' [6] § 88. [7] Double accus. [8] § 221. 2 *d*. [9] § 254. [10] Proper name. [11] § 249 *c*. [12] § 219. [13] 'some of;' cf. Gk. partitive gen. [14] Part. הוֹר.

LESSON XXVII.

WEAK VERBS (CONTINUED). QUIESCENT VERBS.

VERBS לא AND לה.

252. **Verbs** לא, as מָצָא *find*. The letter א is both a guttural and a quiescent. Its guttural nature is seen in the final *a* vowel of Imperf. and Imperat. Qal. But it is mainly as a **quiescent** that it affects the inflection of these verbs. And since א can quiesce in any vowel (§ 41) **the voices retain in general their usual vowels.**

(*a*) **Without afformatives,** i. e. when א remains final, the vowels of the strong verb are found, except that *pathach* is lengthened into *qamets*. e. g. 3 s. m. Perf. Qal מָצָא (פָּקַד), Niph. נִמְצָא (נִפְקַד). Piel מִצֵּא (פִּקֵּד), Hiph. הִמְצִיא (הִפְקִיד); 3 s. m. Imperf. Qal יִמְצָא (יִפְקֹד), Niph. יִמָּצֵא (יִפָּקֵד), Inf. Const. Qal מְצֹא (פְּקֹד), etc.

(*b*) **With afformatives.**

(1) Before the **vowel** afformatives (ָה, ִי, ֶי) there is no difference from the strong verb.

(2) Before the **consonantal** afformatives תְ, נוּ (*not* נָה), the א always quiesces in a preceding vowel, viz. *qamets* in Perf. Qal (except in verbs middle E, as מָלֵא *be full*, which retain *tsere* throughout), and *tsere* in all other Perfects (like verbs לה). e. g. 1 s. Perf. Qal מָצָאתִי, מָלֵאתִי (פָּקַדְתִּי). Niph. נִמְצֵאתִי (נִפְקַדְתִּי).

(3) Before נָה the א always quiesces in *seghol* (like verbs לה). e. g. 3 pl. f. Impf. Qal תִּמְצֶאנָה, 2 pl. f. Imperat. Qal מְצֶאנָה.

(*c*) Sometimes the silent א falls out, e. g. 1 s. Perf. Qal מָצָתִי (for מְצָאתִי). Some of the verbs ל״א have forms after the analogy of verbs ל״ה, e. g. חָטָא *sin*, Part. Qal חֹטֵא (not חֹטֵא), מָלֵא *be full*, 3 s. m. Impf. Piel יְמַלֵּא. See also above, *b*. 2, 3.

(*d*) The Perf. with ו consec. does not throw the tone forward in verbs ל״א (*cf.* § 228), e. g. וּמָצָאתִי *and I will find* (וּפָקַדְתִּי).

253. **Verbs** ל״ה, as גָּלָה *reveal, make bare*. The ה simply represents a final vowel sound; the original third radical was ו or י, and in many of the forms י reappears.

(*a*) **Where** ה **is final it remains,** and is thus pointed:—

in **all** Perfects	ה֫
in **all** Impfs.	ה֫
in **all** Imperats.	ה֫
in **all** Infs. Abs.	ה֫
in **all** Parts.	ה֫ (**except** Pass. Qal גָּלוּי).

All Infs. Const. have the fem. ending ת and end in וֹת, e. g. Qal גְּלוֹת (*cf.* §§ 244 *b*, 247 *b*. 1).

(*b*) **Before consonantal afformatives the** ה **reverts to the original** י, which quiesces in a preceding vowel, viz. ֵי in all Impfs. and Imperats., ִי in Perf. Qal, ָי in Perf. Pual and Hoph. The Perf. Niphal, Piel, Hithp., and Hiph. vary between ֵי and ִי: e. g. 3 pl. f. Impf. Qal תִּגְלֶינָה (תִּפְקֹדְנָה), 1 s. Perf. Qal גָּלִיתִי (פָּקַדְתִּי), Pual גֻּלִּיתִי (פֻּקַּדְתִּי), Hiph. הִגְלִיתִי and הִגְלֵיתִי (הִפְקַדְתִּי).

(*c*) **Before vowel afformatives the** ה **entirely disappears,** e. g. 3 pl. Perf. Qal גָּלוּ (פָּקְדוּ), 2 f. s. Impf. Niph. תִּפָּקְדִי (תִּגָּלִי). But 3 s. f. of all Perfs. ends in תָה, e. g. Qal גָּלְתָה (פָּקְדָה). A rarer form is גָּלַת.

(*d*) **The Jussive forms need special notice.** All the Imperfs. (except Pual and Hoph.) have shortened

forms which are used with ו consec. These arise by the dropping of the ending ה—, e. g. יִגְלֶה, Jussive יִגֶל. But since the result is generally (as in the example) unpronounceable, it has to be modified in one of the following ways: – (1) the vowel is strengthened; (2) a helping vowel slips in as in the segholate nouns (§ 152), generally *seghol*, with gutturals *pathach*; (3) the vowel is lengthened and a helping vowel is given as well; but (4) some combinations can stand unchanged.

Examples:—

	Verb.		Impf.	With ו consec.
(1)	שָׁתָה *drink*		יִשְׁתֶּה	וַיִּשְׁתְּ
	רָאָה *see*		יִרְאֶה	וַיַּרְא
(2)	גָּלָה *reveal*	Qal	יִגְלֶה	וַיִּגֶל
		Hiph.	יַגְלֶה	וַיַּגֶל
	עָלָה *go up*	Qal & Hiph.	יַעֲלֶה	וַיַּעַל
	שָׁעָה *look*		יִשְׁעֶה	וַיִּשַׁע
(3)	רָאָה *see*		יִרְאֶה	וַתֵּרֶא 3 s. f.
(4)	שָׁבָה *take captive*		יִשְׁבֶּה	וַיִּשְׁבְּ
	גָּלָה *reveal*	Piel	יְגַלֶּה	וַיְגַל

Note—One verb ל"ה occurs frequently in Hithp., viz. שָׁחָה, Hithp. *bow oneself down*. The form is really Hithpalel (with final radical doubled), and the penultimate ח hardened to ת. Thus 3 s. Perf. הִשְׁתַּחֲוָה (=הִשְׁתַּחֲוָה), 3 s. Impf. יִשְׁתַּחֲוֶה, 3 pl. Impf. יִשְׁתַּחֲוּוּ (for the transposition of ש and ת, see § 206, *Obs.* 1). The shortened Impf. with ו consec., by dropping the ה— and letting the final ו quiesce in *sha-eq*, becomes וַיִּשְׁתַּחוּ *and he bowed down*.

254. **The Substantive Verb** הָיָה *be* has the following peculiarities:—

(*a*) When the first ה would naturally be pointed with sh^eva vocal, it has, if initial, *chateph seghol*, after preformatives, *simple sh^eva vocal*.

(*b*) The Jussive Impf. is יְהִי, with ו consec. וַיְהִי, in pause וַיֶּהִי, with ו copulative וְיִהְיוּ.

Thus :—

Perf.	Imperf.	Imperat.	
3 s. m. הָיָה	3 s. m. יִהְיֶה	2 s. m. הֱיֵה	Inf. Abs. הָיֹה / הָיוֹ
3 s. f. הָיְתָה	etc.	2 s. f. הֲיִי	
2 s. m. הָיִיתָ		2 pl. m. הֱיוּ	Inf. Const. הֱיוֹת
etc.	Jussive יְהִי		With prefix בִּהְיוֹת
2 pl. m. הֱיִיתֶם			

A Niphal is also found, נִהְיָה *it has happened.*
The verb חָיָה *live,* closely resembles הָיָה.

255. Other verbs doubly or trebly weak need no separate exposition. A comparison of the several classes to which they may be referred will in most cases give the required form.

Tabular Summary.

	Strong Verb.	ל״א	ל״ה
Qal Perf. 3 s.	פָּקַד	מָצָא	גָּלָה
,, ,, 1 s.	פָּקַדְתִּי	מָצָאתִי	גָּלִיתִי
,, ,, 3 pl.	פָּקְדוּ	מָצְאוּ	גָּלוּ
,, Inf. Const.	פְּקֹד	מְצֹא	גְּלוֹת
,, Impf. 3 s.	יִפְקֹד	יִמְצָא	יִגְלֶה
Hiph. Perf. 1 s.	הִפְקַדְתִּי	הִמְצֵאתִי	הִגְלֵיתִי / הִגְלִיתִי
Qal Impf. with ו consec.	וַיִּפְקֹד	וַיִּמְצָא	וַיִּגֶל
Hiph. ,, ,, ,,	וַיַּפְקֵד	וַיַּמְצֵא	וַיַּגֶל

Exercise xxxiii.

On Verbs ל״א.

1. נִקְבְּצוּ פְלִשְׁתִּים[1] וַיָּבֹאוּ וַיַּחֲנוּ בְּשׁוּנֵם[1] וַיִּקָּבֵץ שָׁאוּל
אֶת־כָּל־יִשְׂרָאֵל וַיַּחֲנוּ בַּגִּלְבֹּעַ[1]: 2. וַיַּרְא שָׁאוּל אֶת־

מַחֲנֵה[2] פְּלִשְׁתִּים וַיָּרָץ[3] וַיִּחֲרַד לִבּוֹ מְאֹד׃ 3. קָרָא
אָכִישׁ[1] אֶל־דָּוִד וַיֹּאמֶר אֵלָיו[4] חַי יהוה[5] כִּי יָשָׁר אַתָּה
וְטוֹב בְּעֵינַי צֵאתְךָ[6] וּבֹאֲךָ[6] אִתִּי[4] בַּמַּחֲנֶה כִּי לֹא־
מָצָאתִי בְךָ רָעָה מִיּוֹם בּוֹאֲךָ אֵלַי עַד־הַיּוֹם הַזֶּה׃
4. קְרָאנִי בְיוֹם צָרָה וַאֲחַלֶּצְךָ אָמַר יהוה׃ 5. עָצַר יהוה
אֱלֹהִים מִן הָאֲדָמָה כָּל־חַיַּת הַשָּׂדֶה וְאֵת כָּל־עוֹף
הַשָּׁמַיִם וַיָּבֵא אֶל־הָאָדָם לִרְאוֹת מַה־יִּקְרָא־לוֹ׃ 6. אָמַר
הָאָדָם אֶל־אֱלֹהִים אֶת־קוֹלְךָ שָׁמַעְתִּי בַגָּן וָאִירָא כִּי
עֵירֹם אָנֹכִי וָאֵחָבֵא׃ 7. חַנֵּנוּ[7] יהוה וְשָׁא[7] מַשָּׂעֵינוּ׃
8. הִגִּיד יְהוֹנָתָן לְדָוִד לֵאמֹר מְבַקֵּשׁ שָׁאוּל לַהֲמִיתֶךָ[8]
וְעַתָּה הִשָּׁמֶר־נָא וְנַחְבֵּאתָ׃ 9. יָדְךָ יהוה תִּמְצָא
אֶת־שֹׂנְאֶיךָ׃

[1] Proper name. [2] § 157. 1. [3] רָצָא. [4] § 182. [5] *lit.* 'Jehovah, a Living One,' i. e. as Jehovah liveth. [6] Inf. Const. [7] Imperat. [8] מוּת.

Exercise xxxiv.

On Verbs ל״ה.

1. קָרָא הָאָדָם שֵׁם אִשְׁתּוֹ[1] חַוָּה[2] כִּי הִיא הָיְתָה אֵם
כָּל־חָי׃ 2. אִישׁ כִּי[3] יַכֶּה נֶפֶשׁ אָדָם מוֹת יוּמָת׃
3. אָמַר אֱלֹהִים לְנֹחַ[2] עֲשֵׂה לְךָ תֵּבַת עֲצֵי גֹפֶר קִנִּים
תַּעֲשֶׂה אֶת־הַתֵּבָה׃ 4. וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר צִוָּהוּ
יהוה׃ 5. לַחֲכָמָה הַט אָזְנֶךָ׃ 6. הוֹי רָב אֶת־יוֹצְרוֹ
הֵיאמַר חֹמֶר לְיֹצְרוֹ מַה־תְּעַשֶּׂה׃ 7. בַּעֲבֹר[4] אַבְרָם
בָּאָרֶץ וַיֵּרָא יהוה אֶלָיו[1] וַיֹּאמֶר לְזַרְעֲךָ אֶתֵּן אֶת־
הָאָרֶץ הַזֹּאת וַיִּבֶן שָׁם מִזְבֵּחַ לַיהוה הַנִּרְאֶה אֵלָיו׃

8. וַיַּעְתֵּק מִשָּׁם הָהָרָה[5] מִקֶּדֶם לְבֵית־אֵל וַיֵּט[6] שָׁם
אָהֳלָה[7]: 9. אִמְרָה רִבְקָה אֶל־עֵשָׂו אַבְרָהָם שִׁתֵּה
אֲדֹנָי וְתִמַּהֵר וַתֹּרֶד כַּדָּהּ עַל יָדָהּ וַתַּשְׁקֵהוּ: 10. וַתְּכַל
לְהַשְׁקֹתוֹ וַתֹּאמֶר גַּם לִגְמַלֶּיךָ אֶשְׁאָב עַד אִם־[8]כִּלּוּ
לִשְׁתֹּת: 11. יְהִי[9] עִמָּךְ יהוה וְגַם יַעַנְךָ בְיוֹם צָרָה:
12. וָאֶקֹּד וָאֶשְׁתַּחֲוֶה[10] לַיהוה אֲשֶׁר הִנְחַנִי בְדֶרֶכִי:
13. אָמַר שָׁאוּל אַל־תְּהִי[9] יָדִי בְדָוִד וּתְהִי בּוֹ יַד
פְּלִשְׁתִּים: 14. אָמַר יהוה אֶל־דָּוִד לֹא תָסוּר חֶרֶב
מְבֵיתֶךָ עֶקֶב כִּי בְזָתָנִי: 15. וַיְצַו[11] הַמֶּלֶךְ אֶת־יוֹאָב
לֵאמֹר לְאַט לִי לַנַּעַר לְאַבְשָׁלוֹם[2] וְכָל־הָעָם שָׁמְעוּ
בְצַוֹּת הַמֶּלֶךְ אֶת־יוֹאָב עַל־דְּבַר אַבְשָׁלוֹם[2]: 16. יהוה
אָמַר וַיְהִי[9] הוּא צִוָּה וַיַּעֲמֹד:

[1] § 162. [2] Proper name. [3] 'if any one.' [4] Inf. Const. [5] ה local. [6] נָטָה § 253 *d.* 1. [7] For the more usual אָהֳלָה. [8] 'until that.' [9] § 254. [10] שָׁחָה § 253, *note.* [11] Piel Impf. Apoc.

LESSON XXVIII.

NOUN FORMATION: NOUNS FROM WEAK VERBS.

256. It has been already stated (§§ 91–93) that the Hebrew Verb in general constitutes the root from which Nouns (substantive and adjective) are derived. Examples are here given of the more usual formations, and the effect of a weak stem on the derived noun is noted. Reference should be made to the Declension types (§§ 132–162) indicated by the figures after the nouns, and the nouns as they occur should be mentally referred to their verbal stem.

257. Nouns are formed from the verbal root by—

	Verbal type.
1. Changing the vowels.	
a. Nouns with one vowel.	פִּקֹּד (with suff. פָּקְדִי).
b. Nouns with two vowels.	כָּבֵד, פָּקוּד, פָּקֵד (§ 198 *a*).
2. Doubling a radical.	פִּקֵּד.
3. Prefixing a servile.	מַפְקִיד, cf. § 194.
4. Affixing a servile.	Cf. § 194.

258. **Some nouns have only one vowel.**

1. **Monosyllables proper,** i. e. Segholates (4). These are explained in §§ 151–153 and some Feminines are given in § 161.

Special note should be taken of segholates from the following weak stems :—

ע״וי	מָוֶת *death.*	זַיִת *olive.*	בַּיִת *house.*
with suff.	מוֹתוֹ	זֵיתוֹ	בֵּיתוֹ
plural	מוֹתִים	זֵיתִים	(irreg. § 162.)
ל״ה	פְּרִי *fruit.*	אֲרִי *lion.*	חֳלִי *sickness.*
with suff.	פִּרְיוֹ	(אַרְיוֹ)	חָלְיוֹ
plural	(none.)	אֲרָיוֹת	חֳלָיִים

But nouns from these stems generally assume non-segholate forms.

2. **Monosyllables that have lost a radical,** or in which the middle radical has become quiescent.

These are the nouns from stems ע״ע, ע״וי, and ל״ה.

ע״ע (§ 155). עַם *people.* אֵם *mother.* חֹק *statute.* הַר *mountain.*
with suff. עַמִּי אִמִּי חֻקִּי הָרֵי (for הַרְרִי)

ע״וי. Two formations occur, corresponding respectively to Inf. and Perf. Qal in the verb.

a. With middle rad. quiescent (cf. Inf. קוּם), שִׁיר *song,* יוֹם *day,* רוּחַ *spirit.*

b. With middle rad. absorbed (cf. Perf. קָם = קָוַם), רָם *high*, גֵּר *stranger*.

These have unchangeable vowels (§ 138 *c*) and must be distinguished from the next class.

ל״ה. The following monosyllables are probably from roots ל״ה. They vary between the second and third declensions.

	hand.	*blood.*	*fish.*	*tree.*	*friend.*	*son.*	*name.*
	יָד (2)	דָּם (2)	דָּג (2)	עֵץ (2)	רֵעַ (2)	בֵּן (3)	שֵׁם (3)
with suff.	יָדִי	דָּמִי	דָּגִי	עֵצִי	רֵעִי	בְּנִי	שְׁמִי
plural	יָדַיִם (dual)	דָּמִים	דָּגִים	עֵצִים	רֵעִים	בָּנִים (irreg.)	שֵׁמוֹת

Note the irregularities יֶדְכֶם *your hand*, דִּמְכֶם *your blood* (not יַדֵכֶם, דַּמְכֶם).

The irreg. nouns אָב *father*, אָח *brother*, resume the lost ה as י in const. and before suff. (see § 162, and cf. verbs ל״ה).

A few monosyllables have lost a נ, as אַף *nostril*, for אַנְף; dual אַפַּיִם.

259. **Most nouns,** however, formed by simple vowel change, **are dissyllabic.**

The following examples show the more usual combinations of vowels:—

2nd Decl. ā in penult. דָּבָר *word*, יָשָׁר *upright*, זָקֵן *old*, קָטֹן *little*, גָּדוֹל *great*, עָצוּם *strong*, נָבִיא *prophet*.

ā in ultima (דָּבָר as above), לֵבָב *heart*, עוֹלָם *age*.

3rd Decl. כֹּהֵן *priest*, אוֹיֵב *enemy*.

6th Decl. ל״ה. רֹעֶה *shepherd*, שָׂדֶה *field*.

In the case of a few nouns the vowel of the penult. has become attenuated to sh^{e}va. These come under the 1st Decl., e. g. פֶּסֶל *idol*, כְּרוּב *cherub*, חֲמוֹר *ass*.

To all the above forms there are corresponding Feminines, chiefly made by the addition of ה־, with the necessary modification of the preceding vowels due to the shifting of the tone.

260. **Various noun-forms have an affinity to Piel** with middle rad. doubled. In such cases the first vowel is unchangeable (§ 138 *b*), and it is the second vowel which determines the declension.

שַׁבָּת (2) *sabbath* (with suff., irreg. dagh. שַׁבַּתּוֹ), יַבֶּשֶׁת (2) *dry ground*, חַטָּא (1) *sinner*, עִוֵּר (3) *blind*, צַדִּיק (1) *righteous*, גִּבּוֹר (1) *hero*.

Note especially חָרָשׁ (2) *smith* (for חַרָשׁ, the ◌ָ of penult. being therefore unchangeable).

In a few nouns from roots ע״ע there is a doubled *stem*, e. g. גַּלְגַּל *wheel* (cf. § 249 *f*).

261. **The most frequent noun preformatives** are מ and ת.

Nouns formed by the prefix מ are exceedingly common. They are allied to the participles of Piel, Hiph., etc., and denote in general the instrument, place, material of an action.

2nd Decl. מִשְׁפָּט *judgment*, מָקוֹם *place*, מַיְאָכָל *food*, מִשְׁכָּן *dwelling*, מַתָּן *gift* (פ״ן).

3rd Decl. מוֹפֵת *sign*, מִזְבֵּחַ *altar*.

5th Decl. ע״ע. מָגֵן *shield* (גָּנַן).

6th Decl. ל״ה. מַעֲשֶׂה *deed*.

Nouns formed by the prefix ת are in general abstract feminines in ◌ָה, e. g. תִּקְוָה *hope*, תּוֹרָה *law* (פ״י), תַּרְדֵּמָה *deep sleep*.

Less frequent preformatives are א, ה, and י, this last especially in proper names formed from Impf. Qal, e. g. יִצְחָק *Isaac*, יַעֲקֹב *Jacob*. But this must not be confounded with the prefix יְהוּ or יְוֹ, often found in proper names as an abbreviation of יְהוָה, e. g. יְהוֹיָקִים, יוֹיָקִין *Jehoiakim* (see § 263).

262. **The most frequent noun afformative** is ן, especially in the endings ◌ָן and וֹן, generally found in abstracts, e. g. קִנְיָן (2) *gain*, קָרְבָּן (2) *offering*, בִּטָּחוֹן (2) *confidence*. Other abstract endings are ◌ִית and וּת, e. g. רֵאשִׁית (1) *beginning*, מַלְכוּת (1) *kingdom*.

The ending ◌ִי is usually *gentilic*, as מוֹאָבִי *Moabite;* it is also found in the ordinal numbers (§ 268).

263. **Compound nouns** are probably without exception proper names, and as such are very frequent. Especially common as elements in them are אָב *father* (e. g. אַבְרָם *Abram*, אֲבִיגַיִל *Abigail*, אֱלִיאָב *Eliab*), בֵּן *son*, בַּיִת *house* (constr.), and the Divine Name under the forms אֵל and יְהוָה (shortened into יְהוֹ, יְוֹ,

and יָהּ), e. g. יִשְׁמָעֵאל *Ishmael*, אֶלְעָזָר *Eleazar*, יְהוֹשׁוּעַ *Joshua*, אֲבִיָּה *Abijah*.

Obs.—The word צַלְמָוֶת, rendered in A.V. *shadow of death* (Ps. xxiii. 4; LXX. *σκιὰ θανάτου*, Vulg. *umbra mortis*), as if compounded of צֵל *shadow* and מָוֶת *death*, is almost certainly simple and stands for צַלְמוּת, formed from צֶלֶם *shadow*, with suffix וּת (§ 262); so R.V. marg. *deep darkness*.

264. The influence of weak stems is sufficiently noted in the foregoing §§. Briefly to recapitulate:—

Nouns from guttural stems form no separate class and need no special notice: the rules for sheva with gutturals must be remembered.

Nouns from פ״נ stems with prefixed מ, as מַתָּן.
Nouns from ע״ע stems, as עַם, מָגֵן (§§ 258. 2, 261).
Nouns from פ״י stems, as מוֹפֵת.
Nouns from ע״וי stems, as מָוֶת, בַּיִת, יוֹם, שִׁיר, רָם, רָב, גֵּר.
Nouns from ל״ה stems, as פְּרִי, יָד, שָׂדֶה, מַעֲשֶׂה.

Exercise xxxv.

On Miscellaneous Nouns (with Infinitives and Participles).

Analyse, translate, and identify the Verbal Stem of the following words:—

פְּהֵגִים	מְשַׂחֲקִים	תְּקוֹעַ	וְאֹהָלִים	וְנַעֲרֹתֶיהָ
הַגְּמַלִּים	אֲכָלְכֶם	בְּאָהֳלֵי	מִשַּׁעֲרֵי	בְּתוֹרַת
לְאָהֳבִי	תּוֹעֲבַת	בְּגִשְׁתּוֹ	בַּאֲפָיו	נִשְׁמַת
חַיִּים	לְשִׁמְשׁוֹן	לֶאֱסָרְךָ	לְתִתְּךָ	בְּתִּי
לְבָבֵךְ	מַחְשְׁבוֹת	רַגְלוֹ	קָדְקְדוֹ	תְּהִלָּתִי
הָהָרִים	אִמִּי	זֵית	בְּעֵינֵיהֶם	בָּתֵּי
עָרֵיכֶם	רוּחֲךָ	עֵינַיִם	רָמוֹת	אַפֶּיךָ
שׁוּבְךָ	וּלְמִקְוֵה	לְאָכְלָה	דָּמוֹ	וּפְרָיִם
וּשְׁמוֹ	יְדֵי	אַחֹתוֹ	הַנְּקִיִּים	וְהָעֲנִיִּים
תָּלְיֵךְ	וְקַשְׁתֵּךְ	אָבִיךָ	בְּפִיו	רֵעֲךָ

LESSON XXIX.

THE NUMERALS.

I. The Cardinals.

265. Let the student first note the following **peculiarities.**

(1) The numeral *one* is an **adjective,** and, like other adjectives, follows and **agrees in gender** with its noun.

(2) The numeral *two* is a **noun agreeing in gender** with the noun to which it refers. It either stands in the *construct state* before its noun, or in the *absolute state* either before or after its noun.

(3) The numerals from *three* to *ten* are **nouns** apparently **disagreeing in gender** with the noun to which they refer, i. e. the forms with fem. endings are used with masc. nouns and *vice versâ*. They either stand in the *construct* before their noun, or in the *absolute* either before or after their noun.

(4) The other numerals which have two genders (*eleven* to *nineteen*) also disagree in gender with their noun. But they and the *tens* have no construct state and stand either before or after their noun.

Obs.—The *apparent* disagreement in gender is thus explained. The numeral is a few, abstract substantive, cf. Gk. *τριάς, triad*, used in apposition with the noun it enumerates: but the prevailing form in nouns is the masc., and so in general there would be a contrast in gender. This contrast has been emphasized by the distinctive use of a shortened (masc.) form of the numeral with the rarer (fem.) form of the noun.

266. The following are the principal Cardinals:—

With Masc. Nouns.			With Fem. Nouns.		
Absolute.	Construct.		Absolute.	Construct.
אֶחָד[1]	אַחַד	1	אַחַת (p. f. אַחַת)	אַחַת
שְׁנַיִם	שְׁנֵי	2	שְׁתַּיִם[2]	שְׁתֵּי[2]
שְׁלֹשָׁה	שְׁלֹשֶׁת	3	שָׁלֹשׁ	שְׁלֹשׁ
אַרְבָּעָה	אַרְבַּעַת	4	אַרְבַּע	אַרְבַּע
חֲמִשָּׁה	חֲמִשֶּׁת	5	חָמֵשׁ	חֲמֵשׁ
שִׁשָּׁה	שִׁשֶּׁת	6	שֵׁשׁ	שֵׁשׁ

With Masc. Nouns.			With Fem. Nouns.	
Absolute.	Construct.		Absolute.	Construct.
שִׁבְעָה	שִׁבְעַת	7	שֶׁבַע	שֶׁבַע
שְׁמֹנָה	שְׁמֹנַת	8	שְׁמֹנֶה	שְׁמֹנֶה
תִּשְׁעָה	תִּשְׁעַת	9	תֵּשַׁע	תְּשַׁע
עֲשָׂרָה	עֲשָׂרֹת	10	עֶשֶׂר	עֶשֶׂר
אַחַד עָשָׂר / [3]עַשְׁתֵּי עָשָׂר		11	אַחַת עֶשְׂרֵה / [3]עַשְׁתֵּי עֶשְׂרֵה	
[4]שְׁנֵים עָשָׂר / [4]שְׁנֵי עָשָׂר		12	שְׁתֵּים עֶשְׂרֵה / שְׁתֵּי עֶשְׂרֵה	
שְׁלֹשָׁה עָשָׂר		13	שְׁלֹשׁ עֶשְׂרֵה	
אַרְבָּעָה עָשָׂר		14	אַרְבַּע עֶשְׂרֵה	
etc.		etc.	etc.	

עֶשְׂרִים	20	
שְׁלֹשִׁים	30	
אַרְבָּעִים	40	
חֲמִשִּׁים	50	
שִׁשִּׁים	60	
שִׁבְעִים	70	
שְׁמֹנִים	80	
תִּשְׁעִים	90	
constr. מְאַת / pl. מֵאוֹת	100	מֵאָה
מָאתַיִם	200	
שְׁלֹשׁ מֵאוֹת	300	
אַרְבַּע מֵאוֹת	400	
אֶלֶף	1,000	
אַלְפַּיִם	2,000	
שְׁלֹשֶׁת אֲלָפִים	3,000	
אַרְבַּעַת	4,000	
רְבָבָה, רִבּוֹא	10,000	
רִבּוֹתַיִם	20,000	
שְׁלֹשׁ רְבָבוֹת	30,000	
אַרְבַּע רִבּוֹא	40,000	

שְׁתֵּים עֶשְׂרֵה רִבּוֹ 120,000, etc.

[1] A plural אֲחָדִים is used in the sense of *some*. [2] Corruptions of שְׁנָתַּיִם, שְׁנָתִי: hence the daghesh. [3] עַשְׁתֵּי probably means *one*, cf. Assyrian ishtin, *one*. [4] Not *constructs* but shortened forms of שְׁנַיִם; so perhaps אַחַד in *eleven*.

267. The following points should be noted in explanation of the above list of numerals:—

(*a*) The numbers from *eleven* to *nineteen* are expressed by the combination of *ten* (masc. עֶשֶׂר, fem. עֶשְׂרֵה) with the units: the units have the *absolute* form in the masc. (but see foot-note), the *construct* form in the fem. But the construct seems rather to indicate close union than any proper genitive relation. For *eleven* and *twelve* there are double forms.

(*b*) *Twenty* is the plural of *ten;* but *thirty*, *forty*, etc. are the plurals of the corresponding units.

(*c*) The units are added to the tens by וְ *and*, e. g. *twenty-six* is שֵׁשׁ וְעֶשְׂרִים or עֶשְׂרִים וְשִׁשָּׁה. In the earlier O. T. books the unit generally precedes, in the later it generally follows the ten.

(*d*) The units 2 to 10 have their noun in the plural; the tens 20 to 90 always have their noun in the plural if they follow it, generally in the singular if they precede it. The numerals 11 to 19 are generally joined with a plural noun, but a few common nouns regularly follow them in the singular, viz.: אַמָּה *cubit*, אִישׁ *man*, אֶלֶף *thousand*, יוֹם *day*, כֶּסֶף *silver*, נֶפֶשׁ *soul*, שָׁנָה *year*, שֶׁקֶל *shekel*.

The numeral 100 מֵאָה generally precedes its noun either in the absol. or const.: the noun may be either sing. or plural.

2. The Ordinals.

268. The ordinal numbers are **adjectives,** agreeing with and following their noun like other adjectives. The ordinal *first* רִאשׁוֹן is derived from רֹאשׁ *head, beginning*, with the suffix וֹן (§ 262). The others (from *second* to *tenth*) are formed from the corresponding cardinals by the suffix ִי— (§ 262), with an inserted ִי— before the third consonant. For the ordinal numbers higher than *tenth* the cardinals are used.

269. The following are the Ordinals:—

Masculine.			Feminine.	
Singular.	Plural.		Singular.	Plural.
רִאשׁוֹן	רִאשׁוֹנִים	1st	רִאשֹׁנָה	רִאשֹׁנוֹת
שֵׁנִי	שְׁנִיִּם	2nd	שְׁנִיָּה / שֵׁנִית	שְׁנִיּוֹת
שְׁלִישִׁי	שְׁלִישִׁים	3rd	שְׁלִישִׁיָּה / שְׁלִישִׁית	שְׁלִישִׁיּוֹת
רְבִיעִי	רְבִיעִים	4th	רְבִיעִית	רְבִיעִיּוֹת
חֲמִישִׁי / חֲמִשִׁי	חֲמִישִׁים	5th	חֲמִישִׁית	חֲמִישִׁיּוֹת
שִׁשִּׁי	שִׁשִּׁים	6th	שִׁשִּׁית	שִׁשִּׁיּוֹת
שְׁבִיעִי	שְׁבִיעִים	7th	שְׁבִיעִית	שְׁבִיעִיּוֹת
שְׁמִינִי	שְׁמִינִים	8th	שְׁמִינִית	שְׁמִינִיּוֹת
תְּשִׁיעִי	תְּשִׁיעִים	9th	תְּשִׁיעִית	תְּשִׁיעִיּוֹת
עֲשִׂירִי	עֲשִׂירִים	10th	עֲשִׂירִית	עֲשִׂירִיּוֹת

270. Some peculiarities of usage may be noted.

(*a*) In expressing dates cardinals may always be used, e. g. בִּשְׁנַת שָׁלוֹשׁ *in the third year*, לַחֹדֶשׁ[1] בְּאֶחָד *on the first of the month*.

(*b*) Some substantives expressing *weight, measure, time* may be omitted after numerals, e. g. אֶלֶף כֶּסֶף *a thousand* (*shekels*) *of silver*, שֵׁשׁ שְׂעֹרִים *six* (*seahs*) *of barley*, בְּאֶחָד לַחֹדֶשׁ *on the first* (*day*) *of the month*.

(*c*) Distributive numerals are expressed by the repetition of the cardinal, e. g. שְׁנַיִם שְׁנַיִם *two by two*. Numeral adverbs may be expressed by the *fem.* cardinals, e. g. אַחַת *once*, שֶׁבַע *seven times*; also by the ordinals, e. g.

[1] For לְ, denoting the genitive relation, see § 273, *note* 2.

שֵׁנִית *second time*. *Once* is also expressed by פַּעַם (lit. *a stroke*), *twice* by פַּעֲמַיִם (lit. *two strokes*), *thrice* by שְׁלוֹשׁ פְּעָמִים (*three strokes*).

(*d*) According to § 267. *c*, *d*, such an expression as *twenty-five years* will be חָמֵשׁ וְעֶשְׂרִים שָׁנָה; it may, however, also be written with the noun repeated, חָמֵשׁ שָׁנִים וְעֶשְׂרִים שָׁנָה.

Exercise xxxvi.

On the Numerals.

1. לָקַח לוֹ[1] לֶמֶךְ[2] שְׁתֵּי נָשִׁים שֵׁם הָאַחַת עָדָה[2] וְשֵׁם הַשֵּׁנִית צִלָּה[2]: 2. נוֹלְדוּ לְנוֹחַ שְׁלֹשָׁה בָנִים שֵׁם[2] חָם[2] וָיֶפֶת[2]: 3. כְּדָרְלָעֹמֶר[2] מֶלֶךְ עֵילָם[2] וּשְׁלֹשָׁה מְלָכִים אֲחֵרִים אֲשֶׁר אִתּוֹ עָשׂוּ מִלְחָמָה אֶת־חֲמֵשֶׁת מְלָכִים אֲשֶׁר עָבָדוּהוּ[3] שְׁתֵּים עֶשְׂרֵה שָׁנָה וּשְׁלֹשׁ־עֶשְׂרֵה שָׁנָה מָרָדוּ: 4. הָיוּ כָל־יְמֵי אָדָם אֲשֶׁר חַי[4] תְּשַׁע מֵאוֹת שָׁנָה וּשְׁלֹשִׁים שָׁנָה וַיָּמֹת[5]: 5. וְכָל־יְמֵי מְתוּשֶׁלַח[2] הָיוּ תֵּשַׁע וְשִׁשִּׁים שָׁנָה וּתְשַׁע מֵאוֹת שָׁנָה: 6. בִּשְׁנַת[6] שֵׁשׁ־מֵאוֹת שָׁנָה לְחַיֵּי־[7]נֹחַ בַּחֹדֶשׁ הַשֵּׁנִי בְּשִׁבְעָה עָשָׂר יוֹם לַחֹדֶשׁ[7] בַּיּוֹם הַזֶּה הִמְטִיר אֱלֹהִים עַל הָאָרֶץ אַרְבָּעִים יוֹם וְאַרְבָּעִים לָיְלָה: 7. וְהַמַּיִם גָּבְרוּ מְאֹד מְאֹד[8] עַל־הָאָרֶץ וַיְכָסּוּ כָל־הֶהָרִים הַגְּבֹהִים חֲמֵשׁ עֶשְׂרֵה אַמָּה מִלְמָעְלָה: 8. וּמִכֹּל הַבְּהֵמָה הַטְּהוֹרָה לָקַח לוֹ[1] נֹחַ אֶל־הַתֵּבָה שִׁבְעָה שִׁבְעָה[9] אִישׁ וְאִשְׁתּוֹ: 9. שְׁלֹשׁ מֵאוֹת אַמָּה אֹרֶךְ הַתֵּבָה חֲמִשִּׁים אַמָּה רָחְבָּהּ וּשְׁלֹשִׁים אַמָּה קוֹמָתָהּ: 10. וַיִּגְבְּרוּ הַמַּיִם עַל־הָאָרֶץ חֲמִשִּׁים וּמְאַת יוֹם וַיְהִי בָּאַחַת וְשֵׁשׁ

מֵאוֹת שָׁנָה לְחַיֵּי[7] נֹחַ בָּרִאשׁוֹן בְּאֶחָד[10] לַחֹדֶשׁ[7] חָרְבוּ
הַמַּיִם מֵעַל הָאָרֶץ׃ 11. שֶׁבַע פְּעָמִים הִשְׁתַּחֲוָה[11]
יַעֲקֹב אַרְצָה[12] עַד־גִּשְׁתּוֹ עַד־אָחִיו׃ 12. שְׂרָפִים עָמְדוּ
מִמַּעַל לִיהוה שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם[9] לְאֶחָד בִּשְׁתַּיִם
יְכַסֶּה פָנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף׃

[1] Here reflexive, *to himself*. [2] Proper name. [3] § 187. 1. [4] 3 s. Perf. Qal of חָיָה=חָיַי. [5] § 249 *g*. [6] Lit. 'in the year of the 600 years,' i. e. in the year which completed them. [7] For the לְ see § 273. [8] Repetition with intensive force. [9] § 270 *c*. [10] § 270 *b*. [11] Hithp. שָׁחָה, §§ 206. *Obs.* 1, 253 *note*. [12] ה local.

LESSON XXX.

THE PARTICLES.

271. The Particles are subordinate words used to modify, in various ways, the thought of a sentence, and to indicate the relations of its words and clauses. They are divided into Adverbs, Prepositions, Conjunctions, and Interjections. A few are primitive roots, but by far the larger number are either borrowed or derived from other parts of speech, especially the noun, verb, and pronoun. The simpler prepositions frequently form elements in compounded particles.

272. The following are some of the principal Adverbs.

Adverbs of Place.

אַיֵּה, אֵי[1] / אֵי־זֶה[2] *where?*	שָׁמָּה[3][5] *thither.*	אָחוֹר *behind.*
	הֵנָּה / הֵלֹם *hither.*	מִבַּיִת[5][6] *inside.*
פֹּה, פֹּא / זֶה, זָא *here.*	מִמַּעַל[4] *above.*	מִחוּץ[6] *outside.*
שָׁם[3] *there.*	מִתַּחַת[4] *below.*	מִקֶּדֶם[5][7] *on the east.*
מִשָּׁם[3][4] *thence.*	נֶגֶד *in front.*	מִיָּם[5][8] *on the west.*

Notes.—1. May take pronominal suffixes, אַיּוֹ *where is he?* אַיֶּכָּה *where art thou?* אַיָּם *where are they?*

2. Similarly אֵי־מִזֶּה *whence?*

3. These *demonstrative* adverbs may be made *relative* by a preceding אֲשֶׁר just as demonstrative pronouns, § 187. 1: thus, אֲשֶׁר שָׁם *where*, אֲשֶׁר מִשָּׁם *whence*, אֲשֶׁר שָׁמָּה *whither*.

4. For the מִן in these compounds compare the Lat. *a dextra*, Gk. ἐκ δεξιᾶς, lit. *off from the right hand*, i. e. *on the right hand side*.

5. With ה local (p. 79 foot-note). But שָׁמָּה is sometimes= שָׁם *there*.

6. Lit. *on the house side, on the street side*.

7. Lit. *on the front side* (facing the rising sun).

8. Lit. *on the sea side* (Palestine being the standpoint).

Adverbs of Time.

אָז *then.*	יוֹמָם *by day.*	אַחֲרֵי כֵן[2] *afterwards.*
מֵאָז *of old.*	לַיְלָה *by night.*	לְפָנִים[3] *formerly.*
עַתָּה *now.*	אֶתְמוֹל *yesterday.*	עוֹלָם *for ever.*
מָתַי *when?*	תְּמוֹל *yesterday.*	לְעוֹלָם *for ever.*
עַד מָתַי *how long?*	מָחָר *to-morrow.*	תָּמִיד *perpetually.*
הַיּוֹם *to-day.*	שִׁלְשׁוֹם *three days ago.*	נֵצַח *always.*
כַּיּוֹם *directly.*	עוֹד[1] *yet, again.*	לָנֶצַח *always.*

Notes.—1. With a negative, לֹא עוֹד *no more.* With suffixes, עוֹדֶנּוּ *he is yet*, or *is he yet?* so עוֹדְךָ, etc.

2. Lit. *after* it was *so*.

3. Cf. the preposition לִפְנֵי *before*, § 182.

Adverbs of Manner.

אֵיךְ, אֵיכָה *how?*	כֵּן, כֹּה *so, thus.*
	מְאֹד[1] *exceedingly.*

Adverbs of Manner (*continued*).

אָמֵן אָמְנָם	*truly.*	גַּם	*also.*
		יַחַד	*together.*
אַךְ, אָכֵן	*certainly.*	לְבַד[2]	*alone.*
אוּלַי	*perhaps.*	כְּ . . . . כְּ	*as . . . . so.*
אַף	*also, even.*	רַק	*only.*

Notes.—1. Also expressed by הִרְבֵּה (hiph. inf. abs. רָבָה *increase*): e. g. וָאֶשְׁגֶּה הַרְבֵּה מְאֹד *and I have erred greatly.* Other infs. abs. (chiefly hiphil) are used as adverbs, e. g. הֵיטֵיב *well*, הַשְׁכֵּם *early.*

2. With suffixes, לְבַדִּי *I alone*, לְבַדְּךָ *thou alone*, etc.; e. g. לֹא־אוּכַל אָנֹכִי לְבַדִּי לָשֵׂאת *I am not able alone to bear* (*all this people*); לֹא טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ *it is not good for the man to be alone.*

Negative Adverbs.

[1]לֹא (Gk. οὐκ) *not.*		[4]בְּלִי, בְּלֹא	*not* (poetical).
[2]אַל (Gk. μή) *not.*		[5]לְבִלְתִּי	*not.*
[3]אַיִן, אֵין	*there is not.*	[6]פֶּן	*lest.*

Notes.—1. לֹא is the ordinary negative of fact. It stands in general immediately before the verb. Special uses are: (*a*) to express a negative answer, *no;* (*b*) with the Imperf. to express a strong prohibition, external constraint being implied, as in the Decalogue, לֹא תִגְנֹב *thou shalt not steal*, etc.; (*c*) in interrogative sentences=הֲלֹא (Lat. *nonne*), e. g. לֹא תִשְׁמֹר *dost thou not keep watch?* (*d*) to form negative compounds with other words, e. g. לֹא־כֹחַ *not-strength*, i. e. *weakness;* לֹא־חָכָם *not-wise*, i. e. *foolish;* note especially, לֹא . . . כֹּל *not-all*, i. e. *none*, the whole of the *all* being denied.

2. אַל is used with the Jussive Impf. (§ 219 *b*) to express negative entreaty or prohibition. אַל־תִּגְנֹב *do not* (*I pray you*) *steal* (cf. לֹא). The entreaty is emphasized by an added נָא (§ 275),

e. g. אַל־נָא תְּהִי מְרִיבָה *let there not, I pray, be strife.* The full form of the Impf. is occasionally found.

3. אַיִן, const. אֵין, is properly a noun meaning *nothingness.* It is used for the negative copula *is not,* and generally stands in the constr. state before what it negatives, e. g. אֵין לֶחֶם (also לֶחֶם אַיִן) *there is no bread;* אֵין עֹשֵׂה־טוֹב אֵין גַּם אֶחָד *there is none that doeth* (part.) *good, not even one.* With suffixes: אֵינֶנִּי, אֵינְךָ, אֵינֶנּוּ, אֵינֶנָּה, אֵינְכֶם, אֵינָם *I am not, thou art not,* etc.; e. g. הַיֶּלֶד אֵינֶנּוּ *the boy is not.* If אֵין has a verbal predicate the verb must be in the participial form, e. g. תֶּבֶן אֵין נֹתֵן *straw is not given,* אֵינְךָ יוֹדֵעַ *thou knowest not,* אֵינֶנּוּ מְשַׁלֵּחַ *he does not send.* The opposite of אֵין is יֵשׁ, יֶשׁ־ *there is;* with suff. יֶשְׁךָ, יֶשְׁנוֹ, יֶשְׁכֶם.

4. בַּל and בְּלִי are mainly poetic. The former is used in the senses both of לֹא and אֵין; the latter chiefly = *without,* בְּלִי מַיִם *without water.*

5. לְבִלְתִּי is generally used before the infin. const. = *not to,* לְבִלְתִּי בוֹא *not to come.*

6. פֶּן *lest,* after verbs of fearing, expressed or understood, פֶּן־יִשְׁלַח יָדוֹ *lest he put forth his hand.*

Adverbs of Cause.

מַדּוּעַ, בַּמָּה, לָמָּה, לָמָּה, עַל־מָה } *wherefore? why?*

לָהֵן, לָכֵן, עַל־כֵּן } *therefore.*

Interrogative Adverbs.

הַ *whether?* (Lat. *num, -ne*).
הֲלֹא *whether not?* (Lat. *nonne*).

הַ . . . . אִם *whether . . . . or?* (Lat. *utrum . . . . an*).

Note.—Interrogative Adverbs are found in each of the preceding classes. Those here given simply mark the interrogative character of the sentence. A single question is commonly marked by הַ, prefixed to the first word in the clause, הֲשֹׁמֵר אָחִי אָנֹכִי *am I my brother's keeper?* (lit. is it the keeper of my brother, I?); a disjunctive question commonly prefixes הַ to the first clause, אִם to the second.

Pointing of ה Interrogative.

Before non-gutturals with a vowel	הַ
,, ,, with sheva	הַ (implicit dagh. forte) *or* הַּ (dagh. forte), rare.
Before gutturals with qamets (ā or ŏ)	הָ
,, ,, not with qamets	הַ

273. The following are some of the principal Prepositions.

Prefix Prepositions.

בְּ *in, on, at; with, by* (instrumental). מִן, מִ־ *from.*

לְ *towards, to, for, with respect to.*

Notes.—1. For the pointing of these prefixes, see p. 51; for their use with pronominal suffixes, p. 68.

2. Some of their uses, which are very manifold, may be gathered from the following examples: בַּבַּיִת *in the house*, בַּשַּׁעַר *at the gate*, בְּכֹחַ *with strength;* frequently with inf. const., בְּפָקְדוֹ *in visiting*, בְּפָקְדִי *in my visiting*, i.e. *when I visit*, etc. לְ expresses in general the dative relation *to, for;* also a wider relation, *with respect to*, often to be translated as a genitive, e.g. מִזְמוֹר לְדָוִד *a psalm of David*, בְּאֶחָד לַחֹדֶשׁ *on the first* (*day*) *of the month.* It is used with a dependent inf. const., חָדַל לִפְקֹד *he ceased to visit;* often of purpose, בָּא לִפְקֹד *he came to visit.* It is often used after the verb *to be*, to express apposition, or *becoming:* 'It shall *be* to Jehovah *for* a name,' לְשֵׁם.

The various uses of מִן, arising from the general idea of separation, are too numerous to be here specified. Its use in comparative clauses is given § 173.

Other Prepositions.

אַחֲרֵי *after* (place and time).	בַּעַד *on account of.*
אֶל *towards, to.*	בְּתוֹךְ *in the midst of.*
אֵת *with.*	יַעַן *on account of.*
בֵּין *between.*	לִפְנֵי *before* (place and time).

Other Prepositions (*continued*).

עַד *unto.*	עִם *with.*
לְמַעַן *because of.*	סָבִיב *around.*
עַל *upon.*	תַּחַת *beneath, instead of.*

Note.—Most of these prepositions may take pronominal suffixes; see § 182.

274. The following are some of the principal Conjunctions.

Coordinate Conjunctions.

[1]וְ *and.*	אוֹ *or.*
אַךְ *but, yet, only.*	אוֹ . . . . אוֹ *either . . . . or.*
אַף *also.*	גַּם *also.*

Note 1.—For the pointing of וְ, see p. 46, *note.* For the so-called 'vav conversive,' see § 223 sq.; and for the various uses of this conjunction, § 294.

Subordinate Conjunctions.

Purpose and Result.

אֲשֶׁר, לְמַעַן אֲשֶׁר *in order that.*

פֶּן, אַל *lest, that not.*

Time.

אַחֲרֵי *after.*

אֲשֶׁר, כִּי *when.*

בְּעוֹד *while.*

טֶרֶם, בְּטֶרֶם *before.*

עַד, עַד כִּי, עַד אֲשֶׁר } *until.*

Substance.

אֲשֶׁר, כִּי } *that* (ὅτι in reported speech).

Cause.

אֲשֶׁר, בַּאֲשֶׁר, יַעַן אֲשֶׁר, כִּי, תַּחַת כִּי, תַּחַת אֲשֶׁר } *because, since.*

Condition.

לוּ, אִם *if.*

לוּלֵא, כִּי אִם *if not.*

Comparison.

כַּאֲשֶׁר *just as.*

Concession.

עַל, אִם, גַּם כִּי *although.*

Note.—The manifold use of the relative particle אֲשֶׁר should be noted. Compare also §§ 187, 272, *note* 3 (p. 140).

275. The following may be classed as **Interjections**:—

הוֹי, אוֹי *woe! alas!*	חָלִילָה *far be it!* (Gk. μὴ γένοιτο).
אָמֵן *be it so!*	
הַס *silence!*	נָא *pray!*
הָבָה, הָבוּ *come!* (Lat. *age, agite*).	אִם־נָא *oh that!*
אֲהָהּ *ah!*	אַל־נָא *do not, I pray!*

Notes.—1. These are for the most part substantives or verbs, which have become interjections by usage.

2. Here may be classed the demonstrative particle הֵן, הִנֵּה *lo! behold!* (properly *here, here is*); with suffixes הִנֵּנִי, in pause הִנֶּנִּי and הִנֶּנִּי *behold me, here I am.* Similarly, הִנּוֹ, הִנֵּנוּ; הִנֶּנּוּ and הִנֶּנּוּ, הִנָּם. It is construed with a participle (like אֵין, p. 142), e. g. הִנֵּנִי נֹתֵן *behold I give.*

Exercise xxxvii.

On the Particles.

1. וַיֹּאמֶר אָכֵן נוֹדַע הַדָּבָר׃ 2. וְיָדְעוּ כִּי־אֲנִי יהוה לֹא אֶל־חִנָּם דִּבַּרְתִּי לַעֲשׂוֹת לָהֶם הָרָעָה הַזֹּאת׃ 3. וְעַתָּה מָתַי אֶעֱשֶׂה גַּם־אָנֹכִי לְבֵיתִי׃ 4. וַיֹּאמֶר פִּינְחָס[1] בֶּן־אֶלְעָזָר[1] הַכֹּהֵן אֶל־בְּנֵי־רְאוּבֵן[1] וְאֶל־בְּנֵי־גָד[1] וְאֶל־בְּנֵי מְנַשֶּׁה[1] הַיּוֹם יָדַעְנוּ כִּי־בְתוֹכֵנוּ יהוה׃ 5. וְהִנֵּה חוֹמָה מְחוּץ לַבַּיִת סָבִיב סָבִיב[2]׃ 6. וְנִגְלָה כְּבוֹד יהוה וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִי יהוה דִּבֵּר׃ 7. וְאַתָּה קַח־לְךָ מִכָּל־מַאֲכָל אֲשֶׁר יֵאָכֵל וְאָסַפְתָּ אֵלֶיךָ וְהָיָה לְךָ וְלָהֶם לְאָכְלָה׃ 8. וַיֹּאמֶר יהוה אֱלֹהִים אֶל־הַנָּחָשׁ כִּי עָשִׂיתָ זֹאת אָרוּר אַתָּה מִכָּל־הַבְּהֵמָה וּמִכֹּל חַיַּת הַשָּׂדֶה׃

9. וַיֹּאמֶר יהוה אֱלֹהִים לֹא־טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ
אֶעֱשֶׂה־לּוֹ עֵזֶר כְּנֶגְדּוֹ[3]: 10. וַיֹּאמֶר יהוה אֶל־קַיִן[1] אֵי
הֶבֶל[1] אָחִיךָ וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי:
11. וַיְהִי מֵאָז הִפְקִיד אֹתוֹ בְּבֵיתוֹ וְעַל כָּל־אֲשֶׁר יֶשׁ־לוֹ
וַיְבָרֶךְ יהוה אֶת־בֵּית הַמִּצְרִי בִּגְלַל יוֹסֵף[1] וַיְהִי בִרְכַּת
יהוה בְּכָל־אֲשֶׁר יֶשׁ־לוֹ: 12. אֶל־מְקוֹם הַמִּזְבֵּחַ אֲשֶׁר־
עָשָׂה שָׁם בָּרִאשֹׁנָה[4] וַיִּקְרָא שָׁם אַבְרָם[1] בְּשֵׁם יהוה:
13. וַיֹּאמֶר אֲדֹנָי אִם־נָא מָצָתִי חֵן בְּעֵינֶיךָ אַל־נָא תַעֲבֹר
מֵעַל עַבְדֶּךָ: 14. וַיַּרְא יַעֲקֹב[1] כִּי יֶשׁ־שֶׁבֶר בְּמִצְרָיִם[1]
וַיֹּאמֶר יַעֲקֹב[1] לְבָנָיו לָמָּה תִתְרָאוּ[5]: 15. וַיֹּאמֶר הִנֵּה
שָׁמַעְתִּי כִּי יֶשׁ־שֶׁבֶר בְּמִצְרַיִם[1] רְדוּ־שָׁמָּה וְשִׁבְרוּ־לָנוּ מִשָּׁם:
16. וְאַנִי הִנְנִי מֵבִיא אֶת־הַמַּבּוּל מַיִם עַל־הָאָרֶץ לְשַׁחֵת
כָּל־בָּשָׂר אֲשֶׁר־בּוֹ[6] רוּחַ חַיִּים[7] מִתַּחַת הַשָּׁמָיִם:

[1] Proper name. [2] Adverb, strengthened by repetition, *all round*.
[3] '*as before him*,' i. e. *meet for him*. [4] From רֵאשִׁית *beginning* (see
אֵת) fem. form with prep., *at first*. [5] Hithpael, *look on one another*.
[6] § 187. 1. [7] Phrase, *the breath of life*.

PART III.

READING LESSONS AND EXERCISES.

PART III.

READING LESSONS AND EXERCISES.

CHAPTER I.

NOTES ON SYNTAX.

The following Notes, intended as a help to the Reading Lessons and other Exercises, are, in general, but a methodised and slightly expanded recapitulation of what has been stated and exemplified in the preceding pages.

Points in which Hebrew idioms differ from those of Western languages are especially marked, as well as certain coincidences. For the rest, the ordinary laws of language are observed in Hebrew, with less complexity in the construction of sentences, but with more of ellipsis, that is, the collocation of words where the reader's own mind must supply the connection. Hence arise both the simplicity and the difficulty of the study.

The Simple Sentence.

276. *a.* **Subject, Copula and Predicate.** The Copula (substantive verb) is generally omitted (§ 114, p. 48), excepting where time is to be marked, or where special emphasis is required, as Gen. i. 2, iii. 1. In this latter case, the personal pronoun is often placed between the Subject and Predicate; as 1 Sam. xvii. 14, *David, he* (הוּא) *the youngest;* Job xxviii. 28, *The fear of the Lord, it* (הִיא) *wisdom*, i. e. 'is the youngest,' 'is wisdom.'

Obs.—The Predicate is often placed first, as 'Good is the word,' Isa. xxxix. 8. The Article marks the Subject.

b. **The Verb as Predicate.** 'The Verb agrees with its Subject in Gender, Number and Person.' Apparent exceptions

to this rule of Concord may be explained according to the laws of thought and language. Thus אֱלֹהִים almost always takes a singular verb when used of the true God. See below, § 288. So, in general, with nouns which have a plural form and singular meaning; also often with feminine plurals (comp. Greek neuter plural nominatives with singular verb).

Again, the masculine verb is often employed where the feminine would naturally be expected; but not the reverse. See below, Ruth i. 8. The singular verb also is occasionally used with the plural subject, but not the contrary. Especially with הָיָה: Isa. xxx. 25, וְהָיָה פְּלָגִים *and there shall be rivulets;* Gen. i. 14; but also with other verbs: Ezek. xiv. 1, וַיָּבוֹא אֲנָשִׁים *and there came men.*

c. **The Personal Pronoun as Subject** is seldom expressed, as the form of the verb itself intimates the person. By a kind of pleonasm, however, the pronoun is given where emphasis is required, as (1st pers.), Gen. xlvii. 30, אָנֹכִי אֶעֱשֶׂה כִּדְבָרֶךָ *I will do according to thy word;* specially when the Divine Being is the speaker, as Deut. xxxii. 39. Other instances are, for the 2nd person: Ex. x. 25, אַתָּה תִתֵּן *thou shalt give*, i.e. thou thyself, Pharaoh, and no other; for the 3rd person: Gen. iii. 16, הוּא יִמְשָׁל־בָּךְ *he shall rule over thee;* Ps. cxviii. 7, וַאֲנִי אֶרְאֶה *and I shall see.*

d. The old substantives, יֵשׁ *existence* and אַיִן (const. אֵין) *nothingness*, are used as particles combining subject and copula in one, 'there is (or was),' 'there is (or was) not,' Ruth i. 12, iii. 12, 1 Sam. xviii. 25. In Job ix. 33, לֹא־יֵשׁ is used instead of אֵין, *There is no daysman between us*, and in Ps. cxxxv. 17, יֵשׁ and אֵין are combined, *Neither is there any breath in their mouths;* the negative in both cases being emphatic. See § 272, note 3.

e. **Indefinite Personal Subject.** Forms like '(they) *say*,' plur.; '(one) *says*,' sing.; for *it is said*, are frequent in Hebrew with all verbs (Fr. *on dit*). Thus Gen. xi. 9, קָרָא שְׁמָהּ בָּבֶל (one) *called its name Babel* = 'its name was called'; Job xxxiv. 20, יָסִירוּ אַבִּיר (they) *take away a mighty one* = 'a mighty one is taken away' (passive in parallel). Sometimes the inf. is used: Prov. xii. 7, הָפוֹךְ רְשָׁעִים (there is) *overthrowing* (to) *the wicked*, i.e. 'they are overthrown.'

f. **A Participle** is often used as **Predicate** (§ 193, p. 75): Gen. i. 2, וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם *and the Spirit of God* (*was*) *brooding over the face of the waters.* This verse illustrates all three usages — the Copula emphatically expressed (הָיְתָה), the Copula omitted, and the participial Predicate.

Verb and Object.

277. *a.* As the Hebrew has no special form for the **Objective Case**, it is often only the order of the words, or the general meaning of the passage, that distinguishes between subject and object.

But where the object is *definite*—as with the article, or in the construct state, or with a suffix, or a proper name, see § 130—the 'mark of the accusative,' אֵת (with maqqeph אֵת־), is generally employed, as in Gen. i. 1, *God created* אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ *the heavens and the earth.* For pronominal suffixes with אֵת, the 'accusative' of pronouns, see § 179.

Obs.—This accusative sign must be distinguished from the preposition אֵת, אֶת־ *with.* The forms with pronominal suffixes are distinct (as אֹתוֹ, אִתּוֹ), but otherwise there is occasional ambiguity, as Gen. iv. 1, קָנִיתִי אִישׁ אֶת־יהוה *I have gotten a man with the help of Jehovah* (R.V.). Some of the older Christian interpreters, with Luther, make this a case of apposition—'a man even Jehovah'; but this view is now generally abandoned.

b. Verbs, both transitive and intransitive, often take a **cognate accusative**, as to 'see a sight,' to 'think a thought,' etc. See Gen. i. 29, זֹרֵעַ זָרַע *seeding* (producing) *seed;* Prov. xxii. 23, *the Lord* יָרִיב רִיבָם *will strive their strife* (plead their cause); also Ps. xiv. 5, *feared a fear;* 2 Sam. xii. 16, *fasted a fast;* Lam. i. 8, *sinned a sin;* so with adjuncts, Gen. xxvii. 34, *cried an exceeding great and bitter cry.*

c. Some verbs vary between transitive and intransitive; in the latter use followed by a preposition. The chief instance is שָׁמַע *hear*, as Gen. iii. 8, *they heard the voice* אֶת־קוֹל *of the Lord;* but ver. 17, *thou hast hearkened to the voice* לְקוֹל *of thy wife.* Again, Deut. xxxiii. 7, *hear, Lord, the voice* קוֹל, without אֶת־, *of Judah;* but Gen. xxi. 17, *God hath hearkened to the voice* אֶל־קוֹל *of the lad.* (Compare Gk. ἀκούειν, with acc. or gen.)

d. Some intransitive verbs are followed by a simple object-noun, omitting the preposition, which must be understood to complete their sense; as, to go *to*, to go *from*, to walk *in*, to ascend *to*, to descend *to*, to dwell or sit *at* or *in*, to be full *of*, to be satisfied *with*. Thus, Isa. xxxiii. 15, הֹלֵךְ צְדָקוֹת *walking* (in) *righteousnesses;* Ps. cvii. 26, יַעֲלוּ שָׁמַיִם *they ascend* (to) *heaven;* Gen. vi. 13, מָלְאָה הָאָרֶץ חָמָס *the earth was full* (of) *violence*, etc.

e. **A Double Object** (principal and secondary) is frequently found after transitive verbs, expressing different relations; in such phrases as, *He formed man* (of) *dust* עָפָר אֶת־הָאָדָם; *Joseph nourished his father* (with) *bread; He asked life* (of) *Thee; To teach the children of Israel the bow.* In all these instances the preposition is omitted. A frequent case is in verbs of the Hiphil form, as Ps. lx. 5, הִרְאִיתָ עַמְּךָ קָשָׁה *Thou hast caused thy people to see adversity.* Verbs of clothing have this construction, as 1 Sam. xvii. 38, וַיַּלְבֵּשׁ שָׁאוּל אֶת־דָּוִד מַדָּיו *Saul clad David* (with) *his apparel.* So Ex. xxix. 5, Isa. l. 3, etc.

Tenses and Moods.

278. It is here that Hebrew differs most essentially from Western languages. The main point to be remembered is that the **Perfect** expresses **completeness**, the **Imperfect incompleteness**. 'The tenses,' says Dr. Driver, 'mark only differences in the kind of time, not differences in the order of time, i.e. they do not in themselves determine the *date* at which an action takes place, they only indicate its *character* or *kind;* the three stages, of incipiency, continuance and completion, being represented respectively by the Imperfect, the Participle, and the Perfect[1].'

a. This general principle affords the key to the various uses of the two Tenses. On the Perfect and Imperfect, see §§ 220–222. For the idiom known as **Vav Conversive,** see §§ 223–227, and for **Vav Consecutive,** § 228. For the **Cohortative** and **Jussive Imperfect,** see § 219.

b. The first Psalm (Reading Lesson, § 301) contains examples of both Tenses.

[1] *On the Use of the Tenses in Hebrew,* Introd., p. 3.

(1) Ideally complete; ver. 1, הָלַךְ, עָמַד, יָשַׁב *walketh, standeth, sitteth,* the fixed and permanent character. So ver. 3, הָיָה *he is.*

(2) Incomplete, because repeated; ver. 2, יֶהְגֶּה *meditateth;* 3, יִתֵּן *yieldeth* (its fruit); יִבּוֹל *withereth;* יַעֲשֶׂה *doeth;* יַצְלִיחַ *prospereth;* 4, תִּדְּפֶנּוּ *driveth it away;* 5, יָקֻמוּ *standeth;* 6, תֹּאבֵד *perisheth.*

These verbs might all be rendered into English by the present tense, their fundamental distinction remaining. In ver. 6, the Participle יוֹדֵעַ *knoweth* gives, in yet another relation, a present significance, as that which is continuous and permanent.

279. **Conditional**. The protasis or apodosis of a conditional proposition is variously expressed by the Perfect or the Imperfect, as the idea of completeness or incompleteness prevails.

Perf.: Isa. i. 9, כִּסְדֹם הָיִינוּ לַעֲמֹרָה דָּמִינוּ *We should have been as Sodom, we should have resembled Gomorrah;* Gen. xliii. 14, כַּאֲשֶׁר שָׁכֹלְתִּי שָׁכָלְתִּי *If I am bereaved, I am bereaved.*

Imperf.: Ps. xxiii. 4, גַּם כִּי־אֵלֵךְ . . . לֹא־אִירָא *Even should I go, I should not fear.*

280. **Potential** (may, can, might, could). The Imperfect is generally used, as Gen. ii. 16, מִכֹּל עֵץ־הַגָּן אָכֹל תֹּאכֵל *of every tree of the garden thou mayest freely eat;* Job ix. 2, וּמַה־יִּצְדַּק אֱנוֹשׁ עִם־אֵל *but how can man be just with God?* This Imperfect is often preceded by a Particle denoting contingency, as כִּי *that,* בַּעֲבוּר *to the end that,* בַּל *that not,* etc. See § 274, p. 144.

281. **Optative**. A wish is expressed by the Imperfect, often followed by the Particle נָא, § 275. Ps. vii. 4–6, *If there be iniquity in my hands,* . . . יִרַדֹּף אוֹיֵב נַפְשִׁי *may an enemy persecute my soul!* ver. 10, יִגְמַר־נָא רַע רְשָׁעִים *Oh let the wickedness of the wicked come to an end!*

282. **Interrogative**. In *direct* questions the prefix הֲ is regularly used with the first word in the sentence: Gen. iv. 9, הֲשֹׁמֵר אָחִי אָנֹכִי (*am*) *I my brother's keeper?* The answer expected may be affirmative or negative; but הֲלֹא־ expects the affirmative (Lat. *nonne*); Gen. xxvii. 36, הֲלֹא־אָצַלְתָּ לִּי בְּרָכָה *hast thou not*

reserved a blessing for me? The interrogative particle is sometimes omitted, the connection indicating the sense, as Gen. iii. 1, אַף כִּי־אָמַר אֱלֹהִים *hath God indeed said?* Especially in cases of deep emotion, as 2 Sam. xviii. 29, שָׁלוֹם לַנַּעַר לְאַבְשָׁלוֹם (is) *the young man Absalom safe?* See also Job ii. 9. Such omission often takes place in negative sentences, as Job xiv. 16, לֹא תִשְׁמוֹר עַל־חַטָּאתִי *dost Thou not watch over my sin?*

For *disjunctive* questions the general form is הַ . . . אִם־ (*utrum . . . an*), as 1 Kings xxii. 15, הַנֵּלֵךְ . . . אִם־נֶחְדָּל *shall we go . . . or shall we forbear?*

For *indirect* questions הַ is also used, as Gen. viii. 8, לִרְאוֹת הַקַּלּוּ הַמַּיִם *to see whether the waters were abated.* Sometimes אִם־, as Song vii. 13, נִרְאֶה אִם־פָּרְחָה הַגֶּפֶן *let us see whether the vine hath budded.*

283. **Imperative** (§ 193, p. 74). This is used only in the second person, singular and plural, and is restricted to positive commands. *Prohibitions* are expressed by the Imperfect with לֹא, as in the Ten Commandments; or by אַל = Gk. *μή*. See § 272, p. 141, *notes.*

The Imperative frequently expresses a *consequence*, as in Ruth i. 9, iv. 11, where see notes. So Ps. cxxviii. 5, *Jehovah shall bless thee . . . and see thou,* וּרְאֵה, i. e. 'thou shalt see,' *the good of Jerusalem;* 2 Sam. xxi. 3, *wherewith shall I make atonement,* וּבָרְכוּ *and bless ye,* i. e. 'that ye may bless.'

284. **Infinitives** (§ 193, p. 75). *a.* **The Infinitive Absolute** expresses the idea of the verb abstracted from all considerations of person or time. See Hosea iv. 2, אָלֹה וְכַחֵשׁ וְרָצֹחַ וְגָנֹב וְנָאֹף *swearing, and breaking faith, and killing, and stealing, and committing adultery;* so 2 Chron. xxxi. 10, *to eat and to be satisfied and to have to spare,* are infinitives put elliptically for 'we have eaten,' etc. But the chief use of the Infinitive Absolute is as an intensive of its own verb, Gen. ii. 17, מוֹת תָּמוּת *to die thou shalt die,* i. e. 'thou shalt surely die'; Isa. vi. 9, שִׁמְעוּ שָׁמוֹעַ *hear ye to hear* וּרְאוּ רָאוֹ *and see ye to see,* i. e. 'hear ye indeed . . . see ye indeed.' Sometimes it occurs in place of a finite verb, especially of the imperative, as Deut. v. 12, *observe* שָׁמוֹר *the Sabbath-day.*

b. **The Infinitive Construct** is the verbal noun, used, as nouns generally, in the framework of the sentence. It may be *Subject*, as Gen. ii. 18, *The being of the man* הֱיוֹת הָאָדָם *alone is not good;* or *Object*, as Isa. xxxvii. 28, *I know thy sitting down, and thy going out, and thy coming in,* שִׁבְתְּךָ וְצֵאתְךָ וּבוֹאֲךָ; or may follow the Construct State, as Gen. ii. 17, *The tree of the knowing* הַדַּעַת *good and evil.* Its most frequent use, however, is with prepositions, as בְּ, *in their being* = 'when they were'; מִן, *from seeing* = 'so as not to see'; and especially לְ, *to, in order to, so as to;* note also the phrase, לֵאמֹר *so as to say*, to be rendered *saying.*

285. **Participles** (§ 193, p. 75). *a.* The constructive use of the Participle with the Article as a relative clause, is very usual, as Isa. xxviii. 16, הַמַּאֲמִין *the believing one* = 'he who believes'; Job v. 10, הַנֹּתֵן *who giveth*, etc. (Compare Gk. *ὁ πιστεύων, ὁ δούς.*)

b. In the use of the Participle as predicate, while the tense to be understood is generally the present, other tenses may also be implied, as determined by the context. Thus, Ps. cxlv. 14, *Jehovah upholdeth all that fall;* Amos ix. 11, *The tabernacle of David that is fallen;* Isa. xxx. 13, *As a breach ready to fall*, are all expressed by the same Participle.

The Participles and Infinitives of transitive verbs are followed, like other forms of the verb, by the **Accusative.**

Nouns.

286. **Apposition.** Nouns referring to the same person or thing are placed together in the same grammatical construction, the one noun explaining or defining the other, as 1 Kings xvii. 10, *a woman, a widow;* Gen. xxxix. 1, *a man, an Egyptian.* Often with proper names, 1 Kings iv. 1, הַמֶּלֶךְ שְׁלֹמֹה. See § 289, note *d.*

Number.

287. *a.* **Pluralis excellentiae.** The Divine Names אֱלֹהִים, אֲדֹנָי, by the plural form, express majesty and dignity. (See also Job xxxv. 10, literally 'thy Makers'; and Isa. liv. 5; but such instances are rare.) The idiom has been thought to intimate plurality of *attributes;* according to some of the older Christian

grammarians, plurality in *essence*. The verbs, pronouns, adjectives and participles used with these Divine Names are generally in the singular number, as Gen. i. 1, בָּרָא אֱלֹהִים. Occasionally they are plural, but are even then associated with words indicating unity. See Josh. xxiv. 19, אֱלֹהִים קְדֹשִׁים הוּא אֵל־קַנּוֹא *God is holy, He is a jealous God.*

Obs.—The sacred Name יהוה *Jehovah* or *Yahweh*, is always singular, never takes the Article, and is never in the construct state. Such phrases as יהוה צְבָאוֹת *Jehovah of hosts* really contain an ellipsis of אֱלֹהֵי or אֲדֹנֵי *Jehovah* (God or Lord) *of hosts*. See § 99. With prefixes, the (k^{e}thîbh) pointing of the Name is as for אֲדֹנָי, thus בֵּיהוָה, מֵיהוָה, etc.

b. Plurality, with the idea of distribution, variety or succession, is often expressed by the repetition of the noun; as Isa. vi. 2, שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם *six wings, six wings* (to each); Deut. xiv. 22, שָׁנָה שָׁנָה *year by year;* 1 Chron. ix. 32, שַׁבַּת שַׁבָּת *every Sabbath*. Sometimes with וְ: Deut. xxxii. 7, דּוֹר־וָדוֹר *many generations;* Ps. lxxxvii. 5, אִישׁ וָאִישׁ *this and that man*, R.V.; Ps. xii. 3, בְּלֵב וָלֵב *with heart and heart* (with a double heart, duplicity); Prov. xx. 10, אֶבֶן וָאֶבֶן אֵיפָה וְאֵיפָה *stone* (weight) *and stone, ephah and ephah*, i.e. different weights and measures. So Deut. xxv. 13, 14.

c. Dual nouns, in their agreement with adjectives, pronouns and verbs, are generally treated as plural, as Isa. xxxv. 3, יָדַיִם רָפוֹת וּבִרְכַּיִם כּוֹשְׁלוֹת *weak hands and tottering knees.*

Case.

288. Strictly speaking, the Hebrew has no cases, the various relations of the noun or pronoun, which in other languages are indicated by inflections, being here supplied by the use of prepositions, or by the thought of the reader. Still, for convenience sake, the usual case-appellations may be employed.

a. **The Absolute Case**. A noun often stands alone, the connection with the rest of the sentence being mentally supplied. This is generally described as a species of *Nominative*, the case of the Subject, § 276. Thus, 2 Sam. xxii. 31, *God*, His way is perfect; Ps. lxxiv. 17, '*Summer* and *winter*, thou hast made them'; Isa. xi. 10, '*The root of Jesse*, unto Him shall the nations seek.'

b. The special use of the plural construct, אַשְׁרֵי *the blessings of*, may here be noted; as Ps. i. 1. The word may be rendered *Oh the blessedness of*, or as E.V. *Blessed is.*

289. **Genitive.** *a.* The Construct State has already been explained and exemplified. See especially § 129, p. 50. Observe, that the governing noun, being sufficiently defined by that which follows, *does not take the Article.* When a pronominal affix is required, it is affixed to the *Noun governed.* Thus, 'My holy mountain' is not 'My mountain of holiness,' but 'the mountain of My holiness,' הַר קָדְשִׁי. The governing word may be an Adjective or Participle, as 'great of strength,' 'broken of heart.'

b. The relations expressed by this idiom are very various, as Ps. xlv. 7, *sceptre of righteousness;* xliv. 23, *sheep of slaughter*, i. e. destined to slaughter; Isa. liii. 5, *chastisement of our peace*, i. e. that brings peace to us. It expresses both subjective and objective genitive: thus Ezek. xii. 19, חֲמַס הַיֹּשְׁבִים *the violence of the inhabitants*, but Obad. 10, חֲמַס אָחִיךָ *the violence of thy brother:* in the former case, 'the violence *committed* by the inhabitants,' in the latter, 'the violence *done to* thy brother.'

c. The possessive relation is often denoted by the prefix לְ. Thus, Gen. xxix. 9, *Rachel came with the flock* אֲשֶׁר לְאָבִיהָ *which* (was) *to her father*, i. e. 'her father's flock.' Especially in the titles to many Psalms: מִזְמוֹר לְדָוִד *a Psalm* (belonging or attributed) *to David* = 'a Psalm of David.' So of Solomon, Ps. lxxii. But the meaning of לְ is not always the same, as לַמְנַצֵּחַ *for the Precentor:* and *perhaps* in the superscription to Ps. xlii, etc., *for the sons of Korah*, the temple choir.

d. Some expressions alternate between the construct state and apposition. Thus, 1 Chron. xxi. 25, שְׁקְלֵי זָהָב *shekels of gold;* 1 Sam. xvii. 7, שְׁקָלִים בַּרְזֶל *shekels of iron.* So Ezra viii. 21, הַנָּהָר אַהָוָא *the river Ahava;* 1 Chron. v. 9, הַנָּהָר פְּרָת *the river Euphrates;* but 2 Kings xxiii. 29, and many other places, נְהַר פְּרָת *the river Euphrates*, lit. 'the river of Euphrates'; Gen. xxiii. 2, קִרְיַת אַרְבַּע (Kirjath-Arba) *the city of Arba;* (compare Lat. *urbs Roma* or *urbs Romae.*) See further § 294.

290. **Dative.** Generally expressed by the preposition לְ or

אֶל־. For possessive force given to this Dative form, see preceding section. Hence the construction *there is to me* = I have; as 2 Sam. xii. 2, לְעָשִׁיר הָיָה צֹאן *a rich man had a flock.*

The pronominal suffix to the verb is occasionally not accusative but dative in meaning, as Josh. xv. 19, נָתַתָּנִי *Thou hast given to me;* Neh. ix. 28, וַיִּזְעֲקוּ֙ *and they cried to Thee.*

291. **Accusative.** *a.* For the Objective uses of the noun, with or without אֵת (אֶת־), see § 277.

b. The Accusative is frequently used to designate *place* (to or at); *time* (when or how long), as הַיּוֹם *to-day;* חֹשֶׁךְ שְׁלֹשֶׁת יָמִים *darkness for three days;* (and perhaps Ps. cxxvii. 2, יִתֵּן לִידִידוֹ שֵׁנָא *He giveth to His beloved in sleep*)[1]; *space* (how large); *manner,* as בֶּטַח *security;* 1 Sam. xii. 11, וְתֵשְׁבוּ בֶּטַח *and ye dwelt securely* (but often with לְ, as Job xi. 18, לָבֶטַח תִּשְׁכָּב *thou shalt rest securely*). Such accusatives are adverbial. A general relation is sometimes denoted, some such words as *in respect to* being supplied, as Gen. xli. 40, רַק הַכִּסֵּא אֶגְדַּל מִמֶּךָּ *only with regard to the throne will I be greater than thou.*

292. **Vocative.** For this there is no special sign; the context must determine. It generally takes the Article. Compare Ps. cxiv. 3, הַיָּם רָאָה וַיָּנֹס *the sea saw it and fled,* with ver. 5, מַה־לְּךָ הַיָּם כִּי תָנוּס *what* (happened) *to thee, O sea, that thou fleest?* the noun being identical in both clauses. So Isa. xlii. 18, *Hear, ye deaf, and look, ye blind!* (הַחֵרְשִׁים, הַעִוְרִים); Deut. xxxii. 1, הַאֲזִינוּ הַשָּׁמַיִם *give ear, ye heavens!*

Obs.—But in these cases, 'the Substantive with the Article is really in apposition with the Personal Pronoun of the second person, which is either expressly mentioned (1 Sam. xvii. 58) or virtually present.'—*Gesenius.*

293. **Ablative.** For the prepositions בְּ *in, at, on,* and מִן (מִ֫) *from,* see § 273.

Adjectives.

294. *a.* For the Adjective as qualifying a Noun, see §§ 169–171. For the Adjective as Predicate, compare § 276. In both cases, the Concord is the same in gender and number. So also

[1] Luther: *Seinen Freunden gibt er es schlafend,* see R.V. marg.

with participles. The following idioms must be especially noted:

A wise father, אָב חָכָם.
The wise father, הָאָב הֶחָכָם.
The father is wise, חָכָם הָאָב.

The Article is also affixed to demonstrative pronouns and to participles when qualifying definite nouns, as:

This day, הַיּוֹם הַזֶּה, Gen. vii. 13.
The sword turning every way, הַחֶרֶב הַמִּתְהַפֶּכֶת, Gen. iii. 24.

Obs.—In the Hebrew sentence, the qualifying Adjective generally stands *after* its noun, the predicative Adjective *before* it.

Adjectives and Participles referring to two or more Nouns connected by a conjunction are put in the plural: and are masculine if the nouns are of different genders, as Gen. xviii. 11, אַבְרָהָם וְשָׂרָה זְקֵנִים *Abraham and Sarah were old.* Occasionally, however, the plural adjective agrees in gender with the nearest noun. Collective nouns may take the singular or plural, according as the thought of unity or separateness prevails.

A similar reference to the sense rather than the form of the noun also often determines the gender of the Adjective. Thus, עֵדָה (fem.) *congregation* may take a fem. sing. as Num. xiv. 27, or a masc. plur. as xvi. 3 (*constructio ad sensum*).

Adjectives are frequently used without their substantives, when the meaning is clear. Such words as *man, woman* are thus often omitted. In this case the adjective is treated like the substantive in regard to the construct state, the use of affixes and suffixes, etc.

Substitutes for Adjectives. The number of Adjectives in Hebrew is very limited (see § 172); their place being often picturesquely supplied by a genitive construction. Thus, Ps. xxiii. 2, *pastures of greenness, waters of rest;* Isa. xxxiii. 17, *a land of distances*='a far-off' or 'wide-stretching land.'

Occasionally, apposition takes the place of the genitive construction, and thus 'true words' may be written either דִּבְרֵי אֱמֶת *words of truth*, Eccl. xii. 10, or אֲמָרִים אֱמֶת *words* (*that are*) *truth*, Prov. xxii. 21.

b. **Quality** or **attribute** is often denoted by the use of words such as *son, lord,* etc. Thus, *sons of valour* = 'the valiant,' as Judges xxi. 10; often *sons of belial* or *worthlessness* for 'the worthless.' So in intimating time of life, Gen. xvii. 24, *Abraham was a son of ninety-nine years;* Job v. 7, בְּנֵי רֶשֶׁף *the sons of flame,* i.e. 'the sparks.' Similarly, בַּעַל *lord,* as *a lord of wing,* Prov. i. 17, for 'a winged thing.'

c. **The Divine Name** is frequently used in regimen to denote great or majestic qualities, as Ps. xxxvi. 7, *mountains of God;* lxxx. 11, *cedars of God.* Sometimes לְ is used; as of Nineveh, Jonah iii. 3, עִיר־גְּדוֹלָה לֵאלֹהִים *a city great before God.*

Degrees of Comparison. *d.* For the preposition מִן as the sign of the **Comparative**, see § 173. The Adjective is sometimes omitted, as Prov. xviii. 19, *a brother offended — than a strong city,* where A.V. and R.V. supply the words *is harder to be won.* Elliptical constructions are exemplified in such phrases as Job xlii. 3, Ps. cxxxi. 1, נִפְלָאוֹת מִמֶּנִּי (more) *wonderful things than I* (can understand), 'too wonderful for me'; Isa. x. 10, פְּסִילֵיהֶם מִירוּשָׁלַם *their graven images* (were more) *than* (in) *Jerusalem.*

A Verb often carries a Comparative force, being also followed by מִן, as Gen. xxxvii. 3, *Israel loved Joseph* (more) *than* מִן *all his sons;* 2 Sam. i. 23, מִנְּשָׁרִים קַלּוּ מֵאֲרָיוֹת גָּבֵרוּ *they were swifter than eagles, they were stronger than lions.*

e. For the **Superlative** expressed by the Adjective with the Article, see § 174. Thus Gen. xlii. 13, *the young one* = 'the youngest'; Jonah iii. 5, מִגְּדוֹלָם וְעַד־קְטַנָּם *from their great* (one) *even unto their little* (one) = 'from the greatest to the least among them.'

A Superlative force is often given to an Adjective or Noun by repeating it in the Genitive, *the holy of holies* = 'the most holy'; *the Song of Songs* = 'the most excellent song.' Sometimes with the preposition בְּ, as Prov. xxx. 30, גִּבּוֹר בַּבְּהֵמָה *strongest among beasts;* Song vi. 1, הַיָּפָה בַּנָּשִׁים *the fairest among women.* Compare Luke i. 28.

The adverb מְאֹד *very* gives a superlative force to an adjective, as Gen. i. 31, טוֹב מְאֹד *very good;* Num. xi. 33. Or the

adjective may be repeated, Deut. xxviii. 43, מַעְלָה מָעְלָה *very high*; מַטָּה מָטָּה *very low*; Eccl. vii. 24, עָמֹק עָמֹק *very deep*.

Numerals.

295. For the general construction of the Numerals, see §§ 265–269.

It should be noticed that כֹּל (כָּל־) *all* is really a substantive, 'the whole' or 'totality'; hence is unaffected by the gender or number of the word to which it refers; כָּל־הָאָרֶץ *all the earth*; כָּל־הַגּוֹיִם *all the nations*; the predicate (verb or adjective) usually agreeing with the noun. But כָּל־ prefixed to a singular noun without the Article means *every*: לֹא with *all* is a denial of the whole = *not any*, as Gen. iii. 1.

Pronouns.

296. The emphatic use of the Personal Pronouns may be exemplified by such passages as Isa. xliii. 11, אָנֹכִי אָנֹכִי יהוה *I, I am Jehovah*; lvii. 6, הֵם הֵם גּוֹרָלֵךְ *they, they are thy lot*.

The pronoun of the third person in the Pentateuch is, with very few exceptions, הוּא for both genders. For the feminine it is pointed הִוא, to be read הִיא as if by a perpetual *q^erî*.

297. *a*. For the Relative Pronoun, see § 187. אֲשֶׁר is really an indeclinable particle ('an old demonstrative,' *Gesenius*) which often gives a relative sense to personal pronouns or to adverbs of time or place. Hence such constructions as the following:—

Gen. vii. 15, *which the breath of life was in it* = in which was the breath of life.

Ex. vi. 26, *This is* (these are) *Aaron and Moses, which the Lord said to them* = to whom the Lord said.

Gen. xliv. 16, *He which the cup is found in his hand* = he in whose hand the cup is found.

1 Kings xviii. 10, *There is no kingdom or nation which the king hath not sent there* שָׁם = whither the king hath not sent.

b. For other uses of אֲשֶׁר, especially as an equivalent to a conjunction (*how, that, in order that, forasmuch as*), also for its employment with prefixes (בְּ, כְּ, לְ, מִן), see the *Lexicon*.

c. The relative, as in other languages, is often omitted, as Gen. iii. 13, *What is this thou hast done?* Ps. vii. 15, *He is fallen into the ditch he made,* יָפַל בְּשַׁחַת יָפָעַל.

d. In many cases אֲשֶׁר includes the antecedent and relative in one = *that which* or *what;* as Gen. xviii. 17, הַמְכַסֶּה אֲנִי מֵאַבְרָהָם אֲשֶׁר אֲנִי עֹשֶׂה *shall I hide from Abraham what I am doing?* (Note the repeated אֲנִי, § 295.) So with the masculine, as Num. xxii. 6. As the Object in the rel. clause, אֲשֶׁר may be preceded by אֵת (אֶת־), as in Prov. iii. 12, אֵת אֲשֶׁר־יֶאֱהַב יהוה *whom the Lord loveth.* So Gen. xliv. 1; Ex. xx. 7.

e. A relative sentence may be changed into a form equivalent in sense, as Ps. lxxii. 12, *He shall deliver the needy, and there is no helper to him,* i. e. 'him who has no helper': אֵין עֹזֵר לוֹ.

f. In certain books, אֲשֶׁר is replaced by the prefix שֶׁ (rarely שַׁ) followed by daghesh forte ('in compensation for the omitted ר,' *Gesenius*). Thus, Ps. cxxiv. 6, שֶׁלֹּא נְתָנָנוּ *who hath not given us up* (for אֲשֶׁר לֹא). Lam. ii. 16, הַיּוֹם שֶׁקִּוִּינֶהוּ *the day which we looked for;* also constantly in Eccl. and Sol. Song, and occasionally in Judges. Before gutturals, the inadmissible daghesh often simply disappears, as Eccl. ii. 22, שֶׁהוּא, or שׁ takes *sheva,* as Eccl. iii. 18, שֶׁהֶם; once *qamets,* Judg. vi. 17. The form is usual in later Hebrew.

g. The demonstrative זֶה sometimes takes the place of the relative (compare *that* in English), as Ps. civ. 8, מְקוֹם זֶה יָסַדְתָּ *the place that Thou hadst founded;* Prov. xxiii. 22, שְׁמַע לְאָבִיךָ זֶה יְלָדֶךָ *Hearken to thy father that begat thee.* See also Job xv. 17.

298. **Connection of Clauses.** The chief connective of words and sentences is the conjunction וְ (see § 274). Its uses, however, extend far beyond those of the simple copulative. As has been already noted (§ 275), the Hebrew to a great extent discards the links which, in Western languages, unite words and clauses, leaving the reader to supply the connection of thought. It thus includes the meaning of many particles, such as אוֹ *or,* אָז *then,* אָכֵן *certainly,* אוּלַם *perhaps,* בַּעֲבוּר *in order to,* לָכֵן *for the sake of,* לְמַעַן *therefore.*

'These particles were reserved for cases in which special emphasis or distinctness was desired: their frequent use was felt instinctively

to be inconsistent with the lightness and grace of movement which the Hebrew ear loved; and thus in A.V., R.V., words like *or, then, but, notwithstanding, howbeit, so, thus, therefore, that,* constantly appear, where the Hebrew has simply וְ.' (Gesenius' *Lexicon*, new edition by Brown, Driver, and Briggs, part iii, p. 252.)

Hence such sentences as the following:

'Of every tree of the garden thou mayest freely eat, *and* of the tree of the knowledge of good and evil,' etc., rendered *but*. Gen. ii. 16, 17.

'I am black *and* comely,' i. e. '*but* comely.' Sol. Song i. 5.

'In the day of your eating thereof, *and* your eyes shall be opened.' Read *then*. Gen. iii. 5.

'What wilt thou give me, *and* I go childless?' i. e. '*seeing* I go.' Gen. xv. 2.

'These men are peaceable with us, *and* let them dwell in the land,' i. e. '*therefore*.' Gen. xxxiv. 21.

'*And* he will leave his father, *and* his father would die,' i. e. '*If* he should . . . *then* his father,' etc. Gen. xliv. 22.

'*And* thou shalt hearken unto his voice, *and* I will be an enemy unto thine enemies,' i. e. '*If* thou shalt hearken . . . *then* I will be,' etc. Ex. xxiii. 22.

'Man is born to trouble, *and* the sons of flame ascend,' i. e. '*as* the sparks fly upward.' Job v. 7.

'Give us help against the adversary, *and* vain is the help of man.' Understand '*for vain*,' etc. Ps. lx. 11.

'Speak to the children of Israel, *and* they shall turn back,' i. e. '*that* they turn back.' Ex. xiv. 2.

'There is no beauty, *and* we should desire Him,' i. e. '*that* we should desire Him.' Isa. liii. 2.

'Thou delightest not in sacrifice, *and* I would give it,' i. e. either '*else* would I give it,' A.V., R.V., or '*that* I should give it,' R.V. marg. Ps. li. 17.

'Neither shall his bread fail; *and* I am the Lord thy God,' i. e. '*as truly as* I am Jehovah.' Isa. li. 14, 15.

These instances might be extended almost indefinitely, showing that there is scarcely any kind of logical connection between two clauses that may not be intimated by וְ, the reader being left to discern the precise relation.

CHAPTER II.

READING LESSONS, WITH NOTES.

109. Preliminary Note on the Accents.

As in the following Reading Lesson (the Book of Ruth), the *full scheme of Accents is employed*, the names and uses of those not already described (§§ 81–87) must be briefly indicated.

a. The six *chief Distinctives* have been given; viz. *Silluq, 'athnach, Sŏphĕr, Zinnŏr pa'sŭq, Zinnŏr gadol*, and *Tiphcha*; with the general scheme of the accentuated sentence. The *older Hebrew grammarians*, in their picturesque way, regarded the Sentence as a Province, regulated in meaning and rhythm by the Disjunctive Accents as *Lords (domini)* with the Conjunctives as their *Attendants (servi)*. The Disjunctives were subsequently divided into *Emperors (imperatores)* and *Kings (reges)*—the six already enumerated; the next two classes being *Princes (duces)* and *Officers (ministri)*. Upon these the Conjunctive Accents wait as *Servants*; being apportioned to the former as attendants, according to minute and curious rules, which we cannot here discuss[1].

b. It may, however, be useful to indicate three particulars in which the accents will assist the learner. See § 70.

(1) In marking the tone-syllable, they often show the grammatical form of the word. Thus בַּד (*bad*, § 77) is a preposition and pronoun, *with me*: בָּנוּ (*bānū*) is a verb, perf. 3 per. plural, *they built*.

(2) They often explain apparent irregularities in pointing, the greater distinctives tending to lengthen the vowels on which they stand ('in pause'). See § 100.

(3) They determine the sense in sentences otherwise ambiguous. Thus, Gen x 21, אֲחִי יֶפֶת הַגָּדוֹל (אָבִי) might, apart from the accents, be rendered *Shem ... the elder brother of Japheth*

[1] The student is referred, for a full account of the accents and their use, to the two works by the Rev. Dr Wickes, *On the Accentuation of the Books of the Old Testament*: Prose and Poetical respectively (Clarendon Press).

or *the brother of Japheth the elder*. But the connective accent (*mêr'kha*, see below) on יֶפֶת shows the latter to be the meaning according to the Massoretes.

c. The poetical books (Psalms, Proverbs, Job) have certain accents peculiar to themselves, as shown § 302.

d. Accents that always stand on the final letter of a word are termed *postpositive*, like Ṣegholta, p. 35 ; those which are always attached to the first syllable are *prepositive*. All the others mark the *tone-syllable*.

In the following list the respective accents are placed upon their *Hebrew names*—names for the most part belonging to the post-biblical period of the language.

300. Distinctives: Third Class (*Duces*).

Rebhîa'; see § 81 (רְבִיעַ *resting*), equivalent to a comma; in shape like cholem, but usually found where a cholem would be impossible.

Zarqa (זַרְקָא *scattering*), postpositive; indicating a slight pause, subsidiary to Ṣegholta.

Pashṭa (פַּשְׁטָא *extension*), postpositive; prolonging the word on which it stands, with the effect of a pause. If the word has the tone on the penult the Pashṭa is repeated, as Gen. i. 2, תְּהוֹ׃

Yethîbh (יְתִיב *reversed*), prepositive; a half-comma, equivalent to Pashṭa.

Tebhîr (תְּבִיר *broken*), somewhat less than a comma.

Shalsheleth (שַׁלְשֶׁלֶת *chain*), isolating the word by way of emphasis. Very rare in Old Testament prose.

301. Distinctives: Fourth Class (*Comites*).

Pazer (פָּזֵר *disperser*).

Qarnê Pharah (קַרְנֵי פָרָה *horns of a heifer*), otherwise known as פָּזֵר גָּדוֹל Great Pazer.

Telîsha gedholah (תְּלִישָׁא גְדוֹלָה *great drawn-out*; a high note, emitted with effort), prepositive.

Geresh (גֵּרֵשׁ *expulsion*).

Gershayim (גְּרְשַׁיִם), Double Geresh.

Pᵉṣîq (פְּסִיק *restrainer*), a perpendicular mark between two words. Gesenius gives it as פְּשִׁיק.

These last six accents indicate very slight pauses, and are practically equivalent to one another, as disjunctives. Musically, however, they differ; and they are attended by different *servi* or conjunctives.

302. CONJUNCTIVE ACCENTS (*Servi*).

These connect the word on which they stand with the word following, in agreement, apposition, dependence, etc. Practically, they are all of the same force, the 'lords,' however, preferring each his own 'servants' or 'servant,' according to certain complicated rules.

Munach (מוּנַח *sustained*).

Mahpakh (מַהְפַּךְ *inverted*). Like Yᵉthibh in form; but the latter is *prepositive*. Sometimes pointed מָהֲפָךְ.

Qadhma (קַדְמָא *going before*). Like Pashṭa in form, only Pashṭa is *postpositive*. Also called אַזְלָא *Azla*, 'going on,' i.e. not pausing in the melody.

Darga (דַּרְגָּא *a trill*): attendant on Rᵉbhia' and Tᵉbhir.

Tᵉlîsha qᵉṭannah (תְּלִישָׁא קְטַנָּה *small drawn-out*). Compare the disjunctive *Tᵉlîsha gᵉdholah*.

Mêrᵉkha (מֵירְכָא *prolonged*). Occasionally doubled (מֵירְכָא כְּפוּלָה). Often attends Ṭiphcha.

Yerach (יֶרַח *moon*) like an inverted Athnach. Sometimes called גַּלְגַּל *wheel*, from its original circular shape. The words בֶּן יוֹמוֹ *son of its day*, i.e. 'a day old,' are sometimes added to יֶרַח.

In the poetical books, the following accents are sometimes combined on the same word: *Disjunctives;* Rᵉbhia' with Geresh, and Mêrᵉkha with Mahpakh (or Ôlè vᵉyôrēd): *Conjunctives;* Mêrᵉkha with Zarqa, and Mahpakh with Zarqa.

Note—When a word is marked with two accents, one indicates the tone, the other its connection or disconnection with the next word.

303. THE BOOK OF RUTH[1].

Chapter I.

1. וַיְהִי בִּימֵי שְׁפֹט הַשֹּׁפְטִים וַיְהִי רָעָב בָּאָרֶץ וַיֵּלֶךְ אִישׁ
מִבֵּית לֶחֶם יְהוּדָה לָגוּר בִּשְׂדֵי מוֹאָב הוּא וְאִשְׁתּוֹ וּשְׁנֵי
בָנָיו: 2. וְשֵׁם הָאִישׁ אֱלִימֶלֶךְ וְשֵׁם אִשְׁתּוֹ נָעֳמִי וְשֵׁם
שְׁנֵי־בָנָיו מַחְלוֹן וְכִלְיוֹן אֶפְרָתִים מִבֵּית לֶחֶם יְהוּדָה
וַיָּבֹאוּ שְׂדֵי־מוֹאָב וַיִּהְיוּ־שָׁם: 3. וַיָּמָת אֱלִימֶלֶךְ אִישׁ נָעֳמִי
וַתִּשָּׁאֶר הִיא וּשְׁנֵי בָנֶיהָ: 4. וַיִּשְׂאוּ לָהֶם נָשִׁים מֹאֲבִיּוֹת
שֵׁם הָאַחַת עָרְפָּה וְשֵׁם הַשֵּׁנִית רוּת וַיֵּשְׁבוּ שָׁם כְּעֶשֶׂר
שָׁנִים: 5. וַיָּמֻתוּ גַם־שְׁנֵיהֶם מַחְלוֹן וְכִלְיוֹן וַתִּשָּׁאֶר הָאִשָּׁה

Chapter I.

1. וַיְהִי § 254 *b*. This introductory וַיְהִי is regularly followed by another וְ § 298; *Now it came to pass . . . . that* (lit. *and*) *there was a famine.* בִּימֵי *in the days of*, בְּ + יְמֵי from יוֹם §§ 131, 162. *the judging of the Judges*, inf. const. and ptc. qal שָׁפַט. וַיֵּלֶךְ *and went*, § 247 *b*. 1. *from Bethlehem Judah* לָגוּר *to sojourn*, inf. const. qal; for qamets, see p. 46 note, and p. 51. בִּשְׂדֵי *in the district of*, בְּ + שְׂדֵי pl. const. of שָׂדֶה. וְאִשְׁתּוֹ § 162. וּשְׁנֵי בָנָיו *and two, his sons*, §§ 162, 265 (2).

2. אֱלִימֶלֶךְ § 263. נָעֳמִי *No'omi* (not *Naomi*), § 56. 1. וַיָּבֹאוּ 3 pl. impf. qal בּוֹא *and they came*, followed by simple accus. of place without preposition § 277 *d*, וַיִּהְיוּ 3 pl. impf. qal הָיָה § 254.

3. וַיָּמָת from מוּת § 249 *g*. וַתִּשָּׁאֶר 3 s. f. impf. niph. שָׁאַר *and* (*she*) *was left*, note agreement of verb with nearer subject, as ver. 6.

4. וַיִּשְׂאוּ 3 pl. impf. qal נָשָׂא § 244 *a*, for omitted daghesh § 38 *b*. לָהֶם § 176. נָשִׁים § 162. מֹאֲבִיּוֹת §§ 120, 262. הַשֵּׁנִית . . . . . הָאַחַת §§ 266, 269. וַיֵּשְׁבוּ from יָשַׁב § 247. 1 *b* (1). כְּעֶשֶׂר שָׁנִים *about ten years*, § 265. 3, for masc. pl. of שָׁנָה § 122.

5. וַיָּמֻתוּ 3 pl. impf. qal מוּת, with defective *shureq*, §§ 18, 19, *and died*

[1] In the Notes, the sign ′ or ″ marks the abridgement of a word in the text.

מִשְּׁנֵי יְלָדֶיהָ וּמֵאִישָׁהּ׃ 6. וַתָּקָם הִיא וְכַלֹּתֶיהָ וַתָּשָׁב
מִשְּׂדֵי מוֹאָב כִּי שָׁמְעָה בִּשְׂדֵה מוֹאָב כִּי־פָקַד יְהוָה אֶת־
עַמּוֹ לָתֵת לָהֶם לָחֶם׃ 7. וַתֵּצֵא מִן־הַמָּקוֹם אֲשֶׁר הָיְתָה־
שָּׁמָּה וּשְׁתֵּי כַלֹּתֶיהָ עִמָּהּ וַתֵּלַכְנָה בַּדֶּרֶךְ לָשׁוּב אֶל־אֶרֶץ
יְהוּדָה׃ 8. וַתֹּאמֶר נָעֳמִי לִשְׁתֵּי כַלֹּתֶיהָ לֵכְנָה שֹּׁבְנָה
אִשָּׁה לְבֵית אִמָּהּ יַעַשׂ יְהוָה עִמָּכֶם חֶסֶד כַּאֲשֶׁר
עֲשִׂיתֶם עִם־הַמֵּתִים וְעִמָּדִי׃ 9. יִתֵּן יְהוָה לָכֶם וּמְצֶאנָה
מְנוּחָה אִשָּׁה בֵּית אִישָׁהּ וַתִּשַּׁק לָהֶן וַתִּשֶּׂאנָה קוֹלָן

יעש קרי, ver. 8. בנ״א ש׳ רפה, ver. 7.

also the two of them. שָׁאַר niph., *to be left* (ver. 3), with following מִן, *to be bereaved of.* יְלָדֶיהָ from יֶלֶד (segholate) *her children.*

6. וַתָּקָם from קוּם § 249 *g*, for construction cf. ver. 3. וְכַלֹּתֶיהָ pl. of כַּלָּה with 3 s. f. suff. וַתָּשָׁב from שׁוּב § 249 *g*. שָׁמְעָה 3 s. f. pf. qal שָׁמַע. עַמּוֹ *his people*, עַם § 155. לָתֵת § 244 *e*, p. 46 note. לָחֶם pause form לָחֶם § 88.

7. וַתֵּצֵא 3 s. f. impf. qal יָצָא. אֲשֶׁר הִ֫ שָּׁמָּה lit. *which she was there*, i. e. *where she was*, p. 140, note 3 and § 297 *a*; for daghesh in שׁ see § 37. 3. Massoretic note: in another copy (בְּנֻסְחָא אָחֳרָנָה) שׁ without daghesh; רָפֶה 'weak.' וּשְׁתֵּי § 266 and foot-note 2. עִמָּהּ § 181. וַתֵּלַכְנָה 3 pl. f. impf. qal הָלַךְ. לָשׁוּב, for form see on לָגוּר ver. 1.

8. וַתֹּאמֶר § 246 *a*. לֵכְנָה 2 pl. f. imperat. qal הָלַךְ § 247. 1 *b* (1). שֹּׁבְנָה 2 pl. f. imperat. qal שׁוּב *go (ye), return ye, each* (אִשָּׁה) *to the house of her mother.* יַעַשׂ see § 97; the text has the ordinary impf. qal of עָשָׂה, viz. יַעֲשֶׂה, which must be taken in a jussive sense, *may Jehovah show you mercy* (lit. accomplish mercy with you); the margin substitutes the proper jussive form יַעַשׂ § 253 *d*. כַּאֲשֶׁר § 274. עֲשִׂיתֶם 2 pl. m. perf. qal עָשָׂה § 253 *b*; for masc. see § 276 *b*, and cf. עִמָּכֶם. הַמֵּתִים ptcp. qal מוּת *the dead ones.* עִמָּדִי *with me*, a strengthened form of עִמִּי, cf. ver. 11.

9. יִתֵּן § 244 *c* impf. in jussive sense. מְצֶאנָה, imperat., defectively written for מְצֶאנָה § 252 *b*. *Jehovah give to you that ye may find*, for imperat. see § 228, *Obs.* 1 and § 283. בֵּית accus. of place, § 291 *b*, *at the house of.* וַתִּשַּׁק 3 s. f. impf. qal נָשַׁק with לְ *to kiss.* וַתִּשֶּׂאנָה impf. qal נָשָׂא. וַתִּבְכֶּינָה impf. qal בָּכָה.

וַתִּבְכֶּינָה׃ 10. וַתֹּאמַרְנָה לָהּ כִּי־אִתָּךְ נָשׁוּב לְעַמֵּךְ׃
11. וַתֹּאמֶר נָעֳמִי שֹׁבְנָה בְנֹתַי לָמָּה תֵלַכְנָה עִמִּי הַעוֹד־
לִי בָנִים בְּמֵעַי וְהָיוּ לָכֶם לַאֲנָשִׁים׃ 12. שֹׁבְנָה בְנֹתַי
לֵכְן כִּי זָקַנְתִּי מִהְיוֹת לְאִישׁ כִּי אָמַרְתִּי יֶשׁ־לִי תִקְוָה גַּם
הָיִיתִי הַלַּיְלָה לְאִישׁ וְגַם יָלַדְתִּי בָנִים׃ 13. הֲלָהֵן
תְּשַׂבֵּרְנָה עַד אֲשֶׁר יִגְדָּלוּ הֲלָהֵן תֵּעָגֵנָה לְבִלְתִּי הֱיוֹת
לְאִישׁ אַל בְּנֹתַי כִּי־מַר־לִי מְאֹד מִכֶּם כִּי־יָצְאָה בִי יַד־
יְהוָה׃ 14. וַתִּשֶּׂנָה קוֹלָן וַתִּבְכֶּינָה עוֹד וַתִּשַּׁק עָרְפָּה
לַחֲמוֹתָהּ וְרוּת דָּבְקָה־בָּהּ׃ 15. וַתֹּאמֶר הִנֵּה שָׁבָה

חסר א׳, ver. 14.

10. לָהּ § 176. כִּי *nay but* (RV.), or perhaps = Gk. ὅτι in quoted speech, and not to be translated. אִתָּךְ § 182. נָשׁוּב § 249 *c*. לְעַמֵּךְ from עַם.

11. בְּנֹתַי § 162 *my daughters*. לָמָּה p. 142. עִמִּי cf. ver. 8. ה׳ *is it yet to me sons?* for ה see pp. 142, 143. בְּמֵעַי (strengthening methegh with shᵉva) from מֵעִים pl. of מְעֵה (not used). וְהָיוּ § 254 *that they may be*, see § 298. לְא׳ § 162 *for husbands*.

12. לָכֵן for full form see ver. 8. זָקַנְתִּי § 221 *d*. ii. מִהְיוֹת § 254; for comparative מִ see § 173; for implicit daghesh in ה see § 38 *b*, cf. 241. 2 *b*; lit. *I am old from being*, i. e. *too old to be*. כִּי א׳ *for I said*, a vivid way of expressing *for if I should say;* so the following pfs. הָיִיתִי § 254.

13. הֲלָהֵן *is it for this?* fem. suff. for neut., Lat. *haec*, Gk. *ταῦτα*, cf. § 276 *b*. תְּשֻׂבֵּרְנָה 2 pl. f. impf. piel שָׂבַר. עַד אֲשֶׁר *until*, p. 144. יִגְדָּלוּ pause form of יִגְדְּלוּ (impf. A). תֵּעָגֵנָה (for תֵּעָגֶנָּה...) 2 pl. f. impf. niph. of עָגַן (only found here) *ye will shut yourselves up*. לְבִלְתִּי p. 142. 5. הֱיוֹת § 254. אַל p. 141, with verb understood. מִכֶּם either מ comparative, § 173, *it is far more bitter for me than for you* (RV. marg.), or *from* you = because of you, *it grieveth me much for your sakes* (A.V.)

14. וַתִּשֶּׂנָה = וַתִּשָּׂאנָה § 252 *c*, 3 pl. f. impf. qal נָשָׂא (see note; חָסֵר א׳ *Aleph is wanting*). לַחֲמוֹתָהּ from חָמוֹת (fem. of חָם *father in law*); for pointing of ל see § 65 *c*, for meaning ver. 9. דָּבְקָה־בָּהּ *cleaved unto her*, for daghesh see § 37 (3).

15. שָׁבָה from שׁוּב see § 249 *e*. יְבִמְתֵּךְ *thy sister in law*, probably from

יְבִמְתֵּךְ אֶל־עַמָּהּ וְאֶל־אֱלֹהֶיהָ שׁוּבִי אַחֲרֵי יְבִמְתֵּךְ׃
16. וַתֹּאמֶר רוּת אַל־תִּפְגְּעִי־בִי לְעָזְבֵךְ לָשׁוּב מֵאַחֲרָיִךְ
כִּי אֶל־אֲשֶׁר תֵּלְכִי אֵלֵךְ וּבַאֲשֶׁר תָּלִינִי אָלִין עַמֵּךְ עַמִּי
וֵאלֹהַיִךְ אֱלֹהָי׃ 17. בַּאֲשֶׁר תָּמוּתִי אָמוּת וְשָׁם אֶקָּבֵר
כֹּה יַעֲשֶׂה יְהוָה לִי וְכֹה יֹסִיף כִּי הַמָּוֶת יַפְרִיד בֵּינִי
וּבֵינֵךְ׃ 18. וַתֵּרֶא כִּי־מִתְאַמֶּצֶת הִיא לָלֶכֶת אִתָּהּ
וַתֶּחְדַּל לְדַבֵּר אֵלֶיהָ׃ 19. וַתֵּלַכְנָה שְׁתֵּיהֶם עַד־בּוֹאָנָה
בֵּית לָחֶם וַיְהִי כְּבֹאָנָה בֵּית לֶחֶם וַתֵּהָם כָּל־הָעִיר
עֲלֵיהֶן וַתֹּאמַרְנָה הֲזֹאת נָעֳמִי׃ 20. וַתֹּאמֶר אֲלֵיהֶן

יְבָמָה (segh.). אֱלֹהִים here probably in pl. sense, *gods*. שׁוּבִי 2 s. f. imperat. qal שׁוּב. אַחֲרֵי p. 143.

16. אַל with impf. p. 141. בִּי § 176. לְעָזְבֵךְ *to leave thee* (fem.), § 233, note 4; ךְ + עָזַב + לְ. מֵאַחֲרָיִךְ *from after thee* (fem.), § 182; for prefix, p. 51; for double metheg, §§ 67, 68. 2; for pause, § 88. אֶל־אֲ״ *whither*. תָּלִינִי see לין and cf. § 250. תֵּלְכִי 2 s. f. impf. qal הָלַךְ. בַּא״ *where*. Note the terse, vivid, *thy people my people, and thy God my God*.

17. אֶקָּבֵר niph. קָבַר. יֹסִיף 3 s. m. impf. hiph. יָסַף *add* (with defective cholem), § 247. 1 *a*; lit. *Jehovah do so to me and so add* (sc. *to do*, לַעֲשׂוֹת), i. e. *and do more also*; note full form of impfs. in jussive sense (a frequent formula of oath). כִּי *for*. מָוֶת § 153, note 2. בֵּין *between*, repeated, with suff.

18. וַתֵּרֶא § 253 *d*. 3, *and she saw that she was hardening herself to go with her*. מִתְ״ hithp. fem. ptc. לָכֶת inf. const. qal from הָלַךְ § 247. 1 *b*. 1; for prefix לְ see ver. 1. אִתָּהּ § 182. תֶּחְדַּל 3 s. f. impf. qal § 240. 1 *d*. דַּבֵּר inf. piel. אֵלֶיהָ § 182.

19. שְׁתֵּיהֶם *they two*, for masc. suff. see ver. 8. בּוֹאָנָה inf. const. qal בּוֹא with 3 pl. f. suff. (for more usual ן) *until their coming*, i. e. *until they came*; so כְּבֹ״ *when they came*. וַתֵּהָם 3 s. f. impf. niph. הוּם §§ 240. 2, 249 *b*; for const. of יַ see ver. 1. כָּל־ see כֹּל and §§ 69, 48. 3. עֲלֵיהֶן § 182 *about them* (lit. *upon*, cf. Gk. ἐπί). וַתֹּא״ 3 pl. f. impf. qal אָמַר *and they* (i. e. *the women* of the city) *said*. הַ interrog. p. 143; *is this No'omi?*

אַל־תִּקְרֶאנָה לִי נָעֳמִי קְרֶאן לִי מָרָא כִּי־הֵמַר שַׁדַּי לִי
מְאֹד׃ 21. אֲנִי מְלֵאָה הָלַכְתִּי וְרֵיקָם הֱשִׁיבַנִי יְהוָה
לָמָּה תִקְרֶאנָה לִי נָעֳמִי וַיהוָה עָנָה בִּי וְשַׁדַּי הֵרַע־לִי׃
22. וַתָּשָׁב נָעֳמִי וְרוּת הַמּוֹאֲבִיָּה כַלָּתָהּ עִמָּהּ הַשָּׁבָה
מִשְׂדֵי מוֹאָב וְהֵמָּה בָּאוּ בֵּית לָחֶם בִּתְחִלַּת קְצִיר שְׂעֹרִים׃

Chapter II.

1. וְלִנָעֳמִי מֹיֵדַע לְאִישָׁהּ אִישׁ גִּבּוֹר חַיִל מִמִּשְׁפַּחַת
אֱלִימֶלֶךְ וּשְׁמוֹ בֹּעַז׃ 2. וַתֹּאמֶר רוּת הַמּוֹאֲבִיָּה אֶל־

מיודע קרי, ii. 1. א״ במקום ה״, ver. 20.

20. אַל p. 141. תק״ *call* (with following dat. לִי) 2 pl. f. impf. qal. לִי daghesh § 37. 3. נָעֳמִי i. e. *my delight.* קְרֶאנָה for קְרֶאנָ 2 pl. f. imperat. qal, cf. ver. 9. מָרָא fem. of מַר *bitter*, an unusual and apparently late form for מָרָה, which the *qᵉrî* prefers; the foot-note is א״ בְּמָקוֹם ה״ *aleph* in place of *he.* הֵמַר 3 s. pf. hiph. מָרַר §§ 245 *b*, 242, with dat. לִי *hath made it bitter for me.* שַׁדַּי *Almighty*, a Divine name, almost peculiar to the Pentateuch and the Book of Job.

21. מְלֵאָה fem. מָלֵא *full* (adjectives in emphatic positions before the verbs). הֱשִׁיבַנִי 3 s. pf. hiph. שׁוּב with 1 pers. s. suff. §§ 249 *c*, 231, 233, *hath brought me back.* לָמָּה p. 142. וַיהוה for וַ § 99, note 3. הֵרַע for הֵרַע 3 s. pf. hiph. רָעַע, cf. הֵמַר ver. 20.

22. וַתָּשָׁב cf. וַתָּקָם ver. 6. הַשָּׁבָה pf., see ver. 15; הַ is here a rel. pron., *who returned* (more naturally expressed by הַשָּׁבָה ptc., p. 75, but the accent is against this). וְהֵמָּה for fem. comp. ver. 8. תְּחִלָּה *beginning*, root חָלַל—*in the beginning of the harvest of barley.*

Chapter II.

1. מֹיֵדַע see § 97; the *qᵉrî* is מוֹדָע const. of מוֹדָע, the genitive relation being doubly expressed by the const. and the following לְ, cf. § 273; the *kᵉthîbh* is מְיֻדָּע pual ptc. of יָדַע *one known, an acquaintance, kinsman; And to No'omi (there was) a kinsman of her husband, a man mighty (in) wealth.* וּשְׁמוֹ *and his name*, § 258. 2 *b.*

נָעֳמִי אֵלְכָה־נָּא הַשָּׂדֶה וַאֲלַקְטָה בַשִּׁבֳלִים אַחַר אֲשֶׁר
אֶמְצָא־חֵן בְּעֵינָיו וַתֹּאמֶר לָהּ לְכִי בִתִּי׃ 3. וַתֵּלֶךְ
וַתָּבוֹא וַתְּלַקֵּט בַּשָּׂדֶה אַחֲרֵי הַקֹּצְרִים וַיִּקֶר מִקְרֶהָ חֶלְקַת
הַשָּׂדֶה לְבֹעַז אֲשֶׁר מִמִּשְׁפַּחַת אֱלִימֶלֶךְ׃ 4. וְהִנֵּה־בֹעַז
בָּא מִבֵּית לֶחֶם וַיֹּאמֶר לַקֹּצְרִים יְהוָה עִמָּכֶם וַיֹּאמְרוּ
לוֹ יְבָרֶכְךָ יְהוָה׃ 5. וַיֹּאמֶר בֹּעַז לְנַעֲרוֹ הַנִּצָּב עַל־
הַקֹּצְרִים לְמִי הַנַּעֲרָה הַזֹּאת׃ 6. וַיַּעַן הַנַּעַר הַנִּצָּב
עַל־הַקֹּצְרִים וַיֹּאמַר נַעֲרָה מוֹאֲבִיָּה הִיא הַשָּׁבָה עִם־
נָעֳמִי מִשְּׂדֵי מוֹאָב׃ 7. וַתֹּאמֶר אֲלַקְטָה־נָּא וְאָסַפְתִּי
בָעֳמָרִים אַחֲרֵי הַקֹּצְרִים וַתָּבוֹא וַתַּעֲמֹד מֵאָז הַבֹּקֶר

2. אֵלְכָה־נָּא 1 s. impf. qal הָלַךְ viz. אֲלַךְ with cohortative ־ֶה and strengthening נָא, § 219 *a*; *let me, I pray thee, go*; for daghesh § 37. 3. וַאֲלַקֳּ" 1 s. impf. piel cohort. לָקַט with ו conjunctive; *and let me glean* שִׁבֳּלִים § 122 pl. of שִׁבֹּלֶת (see Judges xii. 6) *among the ears of corn.* אַחַר אֲשֶׁר for const. see § 187. 1 and § 297; *after him in whose eyes.* עֵינָיו dual of עַיִן § 153, with 3 s. suff. לְכִי 2 f. imperat. qal הָלַךְ § 247. 1 *b*. 1. בִּתִּי § 162.

3. קֹצְרִים pl. ptc. qal קָצַר *the reapers.* וַיִּקֶר 3 s. impf. apoc. qal קָרָה § 253 *d*. 2. מִקְרֶהָ *lot*, with 3 s. f. suff. *and her lot chanced* (*to be in*) *the portion of the field* (*which belonged*) *to Boaz.*

4. הִנֵּה § 275. בָּא ptc. qal בּוֹא. עִמָּכֶם § 181. לוֹ § 176. יְבָרֶכְךָ 3 s. impf. piel בָּרַךְ § 241. 2 *a*, with 2 s. suff., in jussive sense, *Jehovah bless thee.*

5. נִצָּב § 153. הַנִּצָּב ptc. niph. נָצַב §§ 244 *a*, 193, *who was set over the reapers.* לְמִי § 186.

6. וַיַּעַן 3 s. impf. qal עָנָה § 253 *d*. וַיֹּאמֶר pause form. "נַעֲ *a Moabitish maiden she* (*is*). הַשָּׁבָה see i. 22.

7. אֲלַקְטָה־נָּא see ii. 2. וְאָסַפְתִּי 1 s. pf. qal אָסַף with ו consec. §§ 228, 298; *that I may gather.* "בָּעֳ from עֹמֶר § 153, with בְּ and def. art. p. 51, note 3, *among the sheaves*, cf. ii. 2. וַתָּבוֹא 3 s. f. impf. qal בּוֹא *and she came.* וַתַּעֲמֹד 3 s. f. impf. qal עָמַד § 240. 1 *b* (with fully written *cholem*) *and has remained.* מֵאָז *since* (lit. *from* אָז *then*). עַד prep. p. 144.

וְעַד־עַתָּה זֶה שִׁבְתָּהּ הַבַּיִת מְעָט׃ 8. וַיֹּאמֶר בֹּעַז אֶל־
רוּת הֲלוֹא שָׁמַעַתְּ בִּתִּי אַל־תֵּלְכִי לְלַקֶּטֶת בְּשָׂדֶה אַחֵר
וְגַם לֹא־תַעֲבוֹרִי מִזֶּה וְכֹה תִדְבָּקִין עִם־נַעֲרֹתָי׃ 9. עֵינַיִךְ
בַּשָּׂדֶה אֲשֶׁר־יִקְצֹרוּן וְהָלַכְתְּ אַחֲרֵיהֶן הֲלוֹא צִוִּיתִי אֶת־
הַנְּעָרִים לְבִלְתִּי נָגְעֵךְ וְצָמִת וְהָלַכְתְּ אֶל־הַכֵּלִים וְשָׁתִית
מֵאֲשֶׁר יִשְׁאֲבוּן הַנְּעָרִים׃ 10. וַתִּפֹּל עַל־פָּנֶיהָ וַתִּשְׁתַּחוּ
אָרְצָה וַתֹּאמֶר אֵלָיו מַדּוּעַ מָצָאתִי חֵן בְּעֵינֶיךָ לְהַכִּירֵנִי

עַתָּה p. 140 *even until now.* שִׁבְתָּהּ i. e. שֶׁבֶת inf. const. qal יָשַׁב § 247. 1 with 3 s. f. suff. *her sitting.* הַבַּיִת accus. of place, *in the house* (i. e. the hut where the reapers rested). Boaz probably found her resting; lit. *this* (זֶה) *her sitting in the house* (*is*) *a little.*

8. הֲלוֹא p. 141. שָׁמַעַתְּ 2 s. f. pf. qal שָׁמַע § 242 *c.* בִּתִּי § 162 *hearest thou not my daughter?* תֵּלְכִי 2 s. f. impf. qal יָלַךְ § 247. 1 *b.* לְלַקֶּטֶת inf. const. qal with prefix לְ pp. 51, 143. אַחֵר *another.* תַּעֲבוֹרִי 2 s. f. impf. qal עָבַר (for תַּעֲבְרִי § 240. 1 *c*; a few forms occur with the *cholem* of the impf. retained before יְ— and נִ, and lightened into *shureq*; cf. Ex. xviii. 26 יִשְׁפּוֹטוּ *they will judge*, for יִשְׁפְּטוּ). מִזֶּה *from here, hence.* כֹּה *here*, p. 139. תִּדְבָּקִין 2 s. f. impf. qal דָּבַק impf. A; forms in יְ— and נִ sometimes append a ן (*nun paragogic*) without change of meaning, cf. ver. 9, iii. 4, 18; sometimes, as here, the preceding *sh*ᵉ*va* reverts to the original vowel sound, which must of necessity be lengthened if short, § 48. 1. נַעֲרֹתַי pl. נַעֲרָה with 1 pl. suff.

9. עֵינַיִךְ dual עַיִן § 153, note 2, with 2 s. f. (*let*) *thine eyes* (*be*). יִקְצֹרוּן (fem. suff.), for יִקְצְרוּ (masc.), cf. ver. 8. וְהָלַכְתְּ 2 s. f. pf. הָלַךְ *and go*, § 228, *Obs.* 1. אַחֲרֵיהֶן § 182. צִוִּיתִי 1 s. pf. piel צָוָה §§ 251, 253. לְבִלְתִּי p. 142. נָגְעֵךְ inf. const. qal נָגַע i. e. נָגְעַ with 2 s. f. suff. §§ 233, 242 *a.* צָמִת 2 s. f. pf. צָמָא as if from צָמָה § 252 *c*, and with imperfect *chireq, and* (*when*) *thou art thirsty.* וְהָ *then thou shalt go.* כֵּלִים pl. כְּלִי segh. § 258. 1. שָׁתִית 2 s. f. pf. qal שָׁתָה. יִשְׁאֲבוּן 3 pl. impf. qal שָׁאַב cf. ver. 8; *and thou shalt drink of that which the young men draw.*

10. וַתִּפֹּל 3 s. f. impf. qal נָפַל § 244 *a.* פָּנֶיהָ see פָּנִים. וַתִּשְׁ see p. 126 note. אָרְצָה *to the earth*, אֶרֶץ with ה local, see p. 79, note ⁶. אֵלָיו § 182. מָצָאתִי p. 142. הַכִּירֵנִי inf. const. hiph. נָכַר with 1 s. suff. *to regard me*, i. e. *that thou regardest me.* נָכְרִיָּה fem. נָכְרִי (nŏk) *stranger.*

וְאָנֹכִי נָכְרִיָּה׃ 11. וַיַּעַן בֹּעַז וַיֹּאמֶר לָהּ הֻגֵּד הֻגַּד לִי
כֹּל אֲשֶׁר־עָשִׂית אֶת־חֲמוֹתֵךְ אַחֲרֵי מוֹת אישֵׁךְ וַתַּעַזְבִי
אָבִיךְ וְאִמֵּךְ וְאֶרֶץ מוֹלַדְתֵּךְ וַתֵּלְכִי אֶל־עַם אֲשֶׁר לֹא־
יָדַעַתְּ תְּמוֹל שִׁלְשֹׁם׃ 12. יְשַׁלֵּם יְהוָה פָּעֳלֵךְ וּתְהִי
מַשְׂכֻּרְתֵּךְ שְׁלֵמָה מֵעִם יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר־בָּאת
לַחֲסוֹת תַּחַת־כְּנָפָיו׃ 13. וַתֹּאמֶר אֶמְצָא־חֵן בְּעֵינֶיךָ
אֲדֹנִי כִּי נִחַמְתָּנִי וְכִי דִבַּרְתָּ עַל־לֵב שִׁפְחָתֶךָ וְאָנֹכִי לֹא
אֶהְיֶה כְּאַחַת שִׁפְחֹתֶיךָ׃ 14. וַיֹּאמֶר לָהּ בֹּעַז לְעֵת
הָאֹכֶל גְּשִׁי הֲלֹם וְאָכַלְתְּ מִן־הַלֶּחֶם וְטָבַלְתְּ פִּתֵּךְ בַּחֹמֶץ

כ״א לה, ver. 14.

11. וַיַּעַן ver. 6. הֻגֵּד inf. abs. hoph. נָגַד §§ 210, 244. הֻגַּד 3 s. pf. hoph. of the same: for construction, see § 284 *a*; *it has been fully told.* עָשִׂית 2 s. f. pf. qal עָשָׂה, with עִם (i. 8, ii. 19) or אֵת (*with*) *to do unto.* מוֹת const. מוֹת. נָטַשׁ 2 s. f. impf. qal עָזַב § 240. 1 *c.* אָבִיךְ § 162. אִמֵּךְ § 155. מוֹלֶדֶת *birth* (יָלַד). תְּמוֹל שִׁלְשׁוֹם *the day before yesterday*, i. e. *before.*

12. יְשַׁלֵּם piel שָׁלַם *may* (*Jehovah*) *requite.* פֹּעַל *work* § 153. וּתְהִי 3 s. f. jussive impf. הָיָה § 254. מַשְׂכֻּרֶת (f.) *reward.* שָׁלֵם *complete, full.* מֵעִם *from* (lit. pf. *from with*). בָּאת 2 s. f. pf. qal בּוֹא. לַחֲסוֹת inf. const. qal חָסָה §§ 253 *a*, 65 *c.* כְּנָפָיו dual with 3 pl. suff. כָּנָף; for const., see § 187. 1, and cf. i. 7; *which thou camest to take refuge under His wings*, i. e. *under whose wings*, etc., § 297 *a.*

13. אֶמְצָא § 252 *a*, impf. in cohortative sense, *let me find.* אָדוֹן *lord.* נִחַמְתָּ 2 s. m. pf. piel נָחַם § 241. 2, 3, with 1 s. suff. § 231 *thou hast comforted me.* עַל־לֵב *to the heart of*, cf. Is. xl. 2. שִׁפְחָתֶךָ *seghol* for *shᵉva* in pause, § 88. וְאָנֹכִי *though I*, § 298. אֶהְיֶה § 254. כְּאַ״ § 266 (*even*) *as one of thy handmaidens.*

14. לָהּ *to her*, the ordinary form § 176; the margin here and in Num. xxxii. 42, Zech. v. 11 notes, 'another copy לָהּ' i. e. with *raphē*, §§ 61, 96. 2. גְּשִׁי for ordinary גְּשִׁי 2 s. f. imperat. qal נָגַשׁ § 244 *b.* וְאָכַלְתְּ for const. see §§ 228, *Obs.* 1, 283. פִּתֵּךְ i. e. פַּת *morsel*, § 258. 2 with 2 s. f. suff. וַתֹּשֶׁב 3 s. f. impf. apoc. יָשַׁב § 247. 1 *b* (1) *and she sat.* מִצַּד *at the side*

וַתֵּשֶׁב מִצַּד הַקֹּצְרִים וַיִּצְבָּט־לָהּ קָלִי וַתֹּאכַל וַתִּשְׂבַּע
וַתֹּתַר׃ 15. וַתָּקָם לְלַקֵּט וַיְצַו בֹּעַז אֶת־נְעָרָיו לֵאמֹר גַּם בֵּין
הָעֳמָרִים תְּלַקֵּט וְלֹא תַכְלִימוּהָ׃ 16. וְגַם שֹׁל־תָּשְׁלוּ לָהּ
מִן־הַצְּבָתִים וַעֲזַבְתֶּם וְלִקְּטָה וְלֹא תִגְעֲרוּ־בָהּ׃ 17. וַתְּלַקֵּט
בַּשָּׂדֶה עַד־הָעֶרֶב וַתַּחְבֹּט אֵת אֲשֶׁר־לִקָּטָה וַיְהִי כְּאֵיפָה
שְׂעֹרִים׃ 18. וַתִּשָּׂא וַתָּבוֹא הָעִיר וַתֵּרֶא חֲמוֹתָהּ אֵת
אֲשֶׁר־לִקָּטָה וַתּוֹצֵא וַתִּתֶּן־לָהּ אֵת אֲשֶׁר־הוֹתְרָה מִשָּׂבְעָהּ׃
19. וַתֹּאמֶר לָהּ חֲמוֹתָהּ אֵיפֹה לָקַטְתְּ הַיּוֹם וְאָנָה עָשִׂית

פתח גס״ש, ver. 14.

of, for מִן cf. p. 140, note 4. וַיִּצְבָּט i. e. וַיִּצְבֹּט with ō shortened to ŏ before *maqqeph*, §§ 69, 48. 3 *and he reached*. וַתֹּאתַר״א § 246 *a*. וַתֹּאתַר 3 s. f. impf. apoc. hiph. יָתַר § 247. 1 *a*, *and she left* (*thereof*); full form תּוֹתִיר, apoc. תּוֹתַר, but the guttural changes *tsere* to *pathach*, and the margin calls attention to this short vowel with the pause accent, cf. §§ 82, 88.

15. וַתָּקָם § 249 *g*. לַקֵּט inf. const. piel לַקֵּט cf. ii. 8. וַיְצַו 3 s. m. impf. piel צָוָה §§ 251, 253 *d*. 4. לֵאמֹר״א § 246 *c*. תָּעֳ״ע ver. 7. תְּלַקֵּט 3 s. f. impf. piel לָקַט in a jussive sense which the following verbs maintain, *let her glean*. תַכְלִ״ל 2 pl. m. impf. hiph. כָּלַם with 3 s. f. suff. *reproach her not*.

16. שֹׁל־תָּ״ת inf. abs. (as the construction requires; this form is usually inf. const.) and 2 pl. m. impf. qal שָׁלַל § 245; for const. see ver. 11. צָבָת segh. *bundle*. וַעֲ״ע pf. qal with ו consec. § 228, *Obs.* 1 (hereafter a *virtual* imperat., see ver. 15). וְלִקֵּ״ק pf. piel with ו consec. *that she may glean*, §§ 280, 298. תִּגְ״ר impf. qal גָּעַר *rebuke*, followed by בְּ of person.

17. עֶרֶב *evening* in pause עָרֶב § 88. וַתַּחְ״ח impf. qal חָבַט § 240. 1 *d*. אֵת § 126. לִקֵּ״ק 3 s. pf. piel, note retained *tsere* with *zaqeph-gaṭon*, §§ 85, 88, 205. וַיְהִי § 254. כְּ *about;* note apposition § 286; *an ephah, barley*.

18. וַתִּשָּׂא 3 s. f. impf. נָשָׂא §§ 244, 252, *and she took* (*it*) *up*. הָעִיר accus. of place, *to the city*, cf. i. 2. וַתֵּרֶא i. 18. וַתּוֹצֵא 3 s. f. impf. apoc. hiph. יָצָא; full form תּוֹצִיא §§ 247. 1 *a*, 227, *and she brought out*. וַתִּתֶּן § 244 *e*; *tsere* shortened to *seghol* before *maqqeph*, cf. ver. 14. הוֹתִרָה (defective *chireq*) perf. hiph., cf. ver. 14. מִשָּׂבְעָהּ i. e. מִן *after*, שְׂבַע inf. const. qal שָׂבַע with 3 s. f. suff. § 233, lit. *after her being satisfied*, cf. ver. 14.

19. הַיּוֹם p. 140. עָשִׂית prob. *hast thou worked*, cf. ver. 11. יְהִי § 254.

יְהִי מַכִּירֵךְ בָּרוּךְ וַתַּגֶּד לַחֲמוֹתָהּ אֵת אֲשֶׁר־עָשְׂתָה עִמּוֹ
וַתֹּאמֶר שֵׁם הָאִישׁ אֲשֶׁר עָשִׂיתִי עִמּוֹ הַיּוֹם בֹּעַז׃
20. וַתֹּאמֶר נָעֳמִי לְכַלָּתָהּ בָּרוּךְ הוּא לַיהוָה אֲשֶׁר לֹא־
עָזַב חַסְדּוֹ אֶת־הַחַיִּים וְאֶת־הַמֵּתִים וַתֹּאמֶר לָהּ נָעֳמִי
קָרוֹב לָנוּ הָאִישׁ מִגְּאֲלֵנוּ הוּא׃ 21.* וַתֹּאמֶר רוּת
הַמּוֹאֲבִיָּה גַּם | כִּי־אָמַר אֵלַי עִם־הַנְּעָרִים אֲשֶׁר־לִי
תִּדְבָּקִין עַד אִם־כִּלּוּ אֶת כָּל־הַקָּצִיר אֲשֶׁר־לִי׃ 22. וַתֹּאמֶר
נָעֳמִי אֶל־רוּת כַּלָּתָהּ טוֹב בִּתִּי כִּי תֵצְאִי עִם־נַעֲרוֹתָיו
וְלֹא יִפְגְּעוּ־בָךְ בְּשָׂדֶה אַחֵר׃ 23. וַתִּדְבַּק בִּנְעָרוֹת בֹּעַז
לְלַקֵּט עַד־כִּלּוֹת קְצִיר־הַשְּׂעֹרִים וּקְצִיר הַחִטִּים וַתֵּשֶׁב
אֶת־חֲמוֹתָהּ׃

חצי הספר בפסוקים, ver. 21.

מַכִּירֵךְ ptc. hiph. נָכַר cf. ver. 10, with 2 s. f. suff. בָּרוּךְ ptc. pass. qal בָּרַךְ *blessed be he-who-regarded-thee.* וַתַּגֶּד 3 s. f. impf. apoc. hiph. נָגַד. אֵת § 126, *with whom she (had) worked*, for const. see §§ 187. 1, 297 *a*.

20. לַיהוָה *of Jehovah*, §§ 273. 2. חֶסֶד segh. § 153. אֶת־ with חַי *living*. מֵת ptc. qal מוּת 289 *c*; *who hath not left off his kindness with the living and with the dead.* קָרוֹב *near, related to.* לָנוּ § 176. מִגְּ״ i. e. מִן and pl. גֹּאֵל with 1 pl. suff., defective *tsere* (properly מִגְּאֲלֵינוּ) *of our near-kinsmen* (lit. *redeemers*) *he* (*is*). גֹּאֵל ptc. qal גָּאַל cf. Lev. xxv. 25, Deut. xxv. 5–10.

21. גַּם כִּי *even so, for.* אֲלֵי § 182. נְעָרִים pl. נַעַר com. gend. *young man* or *maiden*, here prob. fem. = נַעֲרוֹת vv. 8, 22. אֲשֶׁר־לִי *which* (*are*) *to me, which I have, my.* תִּדְ״ ver. 8. עַד אִם־ *until.* כִּלּוּ 3 pl. pf. piel כָּלָה *they have ended.* The marginal note fixes this verse as 'the middle of the book in verses'; see note at end.

22. בִּתִּי ver. 2. תֵּצְאִי 2 s. f. impf. qal יָצָא § 247. 1 *b* (1). יִפְ״ 3 pl. impf. qal פָּגַע cf. i. 16; *and that they fall not upon thee in another field.*

23. בִּנְ״ *among the maidens of.* כְּלוֹת inf. const. qal כָּלָה § 253 *a*. חִטִּים pl. חִטָּה. וַתֵּשֶׁב § 247, *and she dwelt.*

Chapter III.

1. וַתֹּאמֶר לָהּ נָעֲמִי חֲמוֹתָהּ בִּתִּי הֲלֹא אֲבַקֶּשׁ־לָךְ
מָנוֹחַ אֲשֶׁר יִיטַב־לָךְ׃ 2. וְעַתָּה הֲלֹא בֹעַז מֹדַעְתָּנוּ
אֲשֶׁר הָיִית אֶת־נַעֲרוֹתָיו הִנֵּה־הוּא זֹרֶה אֶת־גֹּרֶן
הַשְּׂעֹרִים הַלָּיְלָה׃ 3. וְרָחַצְתְּ וָסַכְתְּ וְשַׂמְתְּ שִׂמְלֹתַיִךְ
עָלַיִךְ וְיָרַדְתְּ* הַגֹּרֶן אַל־תִּוָּדְעִי לָאִישׁ עַד כַּלֹּתוֹ לֶאֱכֹל
וְלִשְׁתּוֹת׃ 4. וִיהִי בְּשָׁכְבוֹ וְיָדַעַתְּ אֶת־הַמָּקוֹם אֲשֶׁר
יִשְׁכַּב־שָׁם וּבָאת וְגָלִית מַרְגְּלֹתָיו וְשָׁכָבְתְּ* וְהוּא יַגִּיד

ושכבת קרי, ver. 4. ויורדת קרי, ver. 3.

Chapter III.

1. הֲלֹא p. 142. אֲבַקֶּשׁ־ 1 s. impf. piel בָּקַשׁ with *seghol* before *maqqeph*, cf. ii. 18; *shall I not seek.* מָנוֹחַ *rest* or *a resting-place*, cf. i. 9. אֲשֶׁר probably *in order that* (*it may be well for thee*), p. 144, § 297 *b*, or *which shall be well for thee.* יִיטַב § 247. 2. לָךְ § 176.

2. מֹדַעְתָּנוּ *our kinsman*, cf. ii. 1. הָיִית § 254, for const. cf. ii. 2 *with whose maidens thou wast.* זֹרֶה ptc. qal זָרָה *winnow*; for const. § 275. 2. אֶת־גֹּרֶן accus. of place, *at the threshing floor*, cf. ii. 18. הַלָּיְלָה *to-night*, cf. הַיּוֹם p. 140.

3. וְרָחַצְתְּ 2 s. f. pf. qal רָחַץ with ו consec. § 228 *therefore wash thyself.* וָסַכְתְּ 2 s. f. pf. qal סוּךְ with ו consec. (*qamets* before tone-syllable, p. 46 note). וְשַׂמְתְּ same from שׂוּם *put on.* שִׂמְלָה pl. שִׂמְלֹתַיִךְ with 2 s. fem. suff. *thy raiment.* עָלַיִךְ § 182. וְיָרַדְתְּ *qᵉrî* יָרַדְתִּי same form as foregoing, from יָרַד. The *kᵉthîbh* יָרַדְתִּי is the original form; cf. § 232 *c.* There is no need for the Massoretic correction. תִּוָּדְעִי 2 s. f. impf. niph. יָדַע § 247. 1 *a*; for const. cf. p. 141, note 2, *do not make thyself known.* כַּלֹּתוֹ inf. const. piel כָּלָה with 3 s. suff. lit. *until his finishing.* לֶאֱכֹל inf. const. לָאַכַל cf. p. 51, note 1 *b.* וְלִשְׁתּוֹת same from שָׁתָה.

4. וִיהִי § 254 *and it shall be.* בְּשָׁכְבוֹ inf. const. שָׁכַב for בּ see p. 143, note 2. וְיָדַעַתְּ *that thou shalt know*, § 294. בָּאת 2 s. f. pf. qal בּוֹא. גָּלִית 2 s. f. pf. piel גָּלָה *uncover.* מַרְגְּלֹתָיו a pl. denominative noun from רֶגֶל *foot*, with 3 s. suff. *his foot-place*, i. e. *what is at his feet.* שָׁכַבְתְּ *qᵉrî* (*qamets* for *pathach* in pause), שָׁכַבְתִּי *kᵉthîbh*, cf. ver. 3. יַגִּיד 3 s. m. impf. hiph. נָגַד *he will tell.* אֵת אֲשֶׁר *that which.* תַּעֲשֶׂין cf. ii. 8.

לֶךְ אֵת אֲשֶׁר תַּעֲשֶׂין׃ 5. וַתֹּאמֶר אֵלֶיהָ כֹּל אֲשֶׁר־
תֹּאמְרִי אֵעֶשֶׂה׃ 6. וַתֵּרֶד הַגֹּרֶן וַתַּעַשׂ כְּכֹל אֲשֶׁר־צִוַּתָּה
חֲמוֹתָהּ׃ 7. וַיֹּאכַל בֹּעַז וַיִּשְׁתְּ וַיִּיטַב לִבּוֹ וַיָּבֹא לִשְׁכַּב
בִּקְצֵה הָעֲרֵמָה וַתָּבֹא בַלָּט וַתְּגַל מַרְגְּלֹתָיו וַתִּשְׁכָּב׃
8. וַיְהִי בַּחֲצִי הַלַּיְלָה וַיֶּחֱרַד הָאִישׁ וַיִּלָּפֵת וְהִנֵּה אִשָּׁה
שֹׁכֶבֶת מַרְגְּלֹתָיו׃ 9. וַיֹּאמֶר מִי־אָתְּ וַתֹּאמֶר אָנֹכִי רוּת
אֲמָתֶךָ וּפָרַשְׂתָּ כְנָפֶךָ עַל־אֲמָתְךָ כִּי גֹאֵל אָתָּה׃
10. וַיֹּאמֶר בְּרוּכָה אַתְּ לַיהוָה בִּתִּי הֵיטַבְתְּ חַסְדֵּךְ
הָאַחֲרוֹן מִן־הָרִאשׁוֹן לְבִלְתִּי־לֶכֶת אַחֲרֵי הַבַּחוּרִים אִם־

אלי קרי ולא כתיב, ver. 5.

5. אֵלֶיהָ § 182. For — — see § 98. אֵעֶ״ 1 s. impf. qal עָשָׂה §§ 240, 253.

6. וַתֵּרֶד 3 s. f. impf. qal יָרַד § 247. 1 *b* (1). וַתַּעַשׂ 3 s. f. impf. qal עָשָׂה with ו consec., cf. § 253 *d*. *and she did.* כְּכֹל *according to all.* צִוַּתָּה 3 s. f. pf. piel צָוָה with 3 s. f. suff. *bade her.*

7. וַיֹּאכַל § 246. וַיִּשְׁתְּ p. 126, Ex. 1. וַיִּיטַב § 247. 2. לִבּוֹ i. e. לֵב *heart,* with suff. *and his heart was merry.* לְשָׁכַב inf. const. qal שָׁכַב, note impf. A. קָצֶה *end,* § 157. 1. בַּלָּט lit. *in the secrecy; quietly.* וַתְּגַל p. 126, Ex. 4, cf. ver. 4.

8. חֲצִי *half, middle* (see marg. note, ii. 21). וַיֶּחֱרַד 3 s. m. impf. qal חָרַד for const. cf. i. 1; *and it came to pass that the man was startled.* וַיִּלָּפֵת 3 s. m. impf. niph. לָפַת *and he turned himself.* שֹׁכֶבֶת fem. ptc. qal שָׁכַב for const. p. 145, note 2.

9. מִי־אָתְּ §§ 186, 176, 88. אֲמָתְךָ i. e. אָמָה *handmaid,* with 2 s. m. suff. (*seghol* for *sh*ᵉ*va* with accent § 88). ״פָ *spread therefore,* cf. ver. 3. כְּנָפֶךָ probably defectively written for כְּנָפֶיךָ *dual* of כָּנָף with suff. *thy wings,* i. e. *thy protection* (not the *sing.* for כְּנָפְךָ *thy skirt,* the *sh*ᵉ*va* changing to *seghol* only in pause).

10. בְּרוּכָה fem. ptc. pass. qal בָּרַךְ cf. ii. 20. הֵיטַבְתְּ 2 s. f. pf. hiph. יָטַב § 247. 2 *thou hast made good;* followed by מִן comparative, §§ 173, 294 *d*; *thou hast made thy latter kindness better than thy former.* לְבִלְתִּי p. 142, note 5. לָכֶת § 247. 1 *b* (1). אִם . . . וְאִם *whether . . . or.*

דַּל וְאִם־עָשִׁיר׃ 11. וְעַתָּה בִּתִּי אַל־תִּירְאִי כֹּל אֲשֶׁר־
תֹּאמְרִי אֶעֱשֶׂה־לָּךְ כִּי יוֹדֵעַ כָּל־שַׁעַר עַמִּי כִּי אֵשֶׁת חַיִל
אָתְּ׃ 12. וְעַתָּה כִּי אָמְנָם כִּי אִם גֹּאֵל אָנֹכִי וְגַם
יֵשׁ גֹּאֵל קָרוֹב מִמֶּנִּי׃ 13. לִינִי | הַלַּיְלָה וְהָיָה בַּבֹּקֶר
אִם־יִגְאָלֵךְ טוֹב יִגְאָל וְאִם־לֹא יַחְפֹּץ לְגָאֳלֵךְ וּגְאַלְתִּיךְ
אָנֹכִי חַי־יְהוָה שִׁכְבִי עַד־הַבֹּקֶר׃ 14. וַתִּשְׁכַּב מַרְגְּלוֹתָו
עַד־הַבֹּקֶר וַתָּקָם בְּטֶרֶם יַכִּיר אִישׁ אֶת־רֵעֵהוּ וַיֹּאמֶר
אַל־יִוָּדַע כִּי־בָאָה הָאִשָּׁה הַגֹּרֶן׃ 15. וַיֹּאמֶר הָבִי
הַמִּטְפַּחַת אֲשֶׁר־עָלַיִךְ וְאֹחֲזִי־בָהּ וַתֹּאחֲז בָּהּ וַיְמָד שֵׁשׁ־

כתיב ולא קרי, ver. 12. נ׳ רבתי בנ״א ל׳ רבתי, ver. 13.
קמץ בו״ק, ibid. מרגלותיו קרי, ver. 14. יהיר ו׳, ibid.

11. תִּירְאִי 2 s. f. impf. qal יָרֵא § 247. 1 *b* (2) *fear not.* יוֹדֵעַ ptc. qal יָדַע; for const. see p. 94. צַעַי § 155. אֵשֶׁת § 162. חַיִל here *virtue: for all the gate* (i. e. *city*) *of my people knows that thou art a virtuous woman.*

12. אָמְנָם p. 141, strengthened by כִּי. The following כִּי אִם (*q^erî*) or כִּי אִם (*k^ethîbh*) means *truly;* it need not be translated; for the marg. note see § 98. וְגַם *but also, nevertheless.* יֵשׁ p. 142, note 3, and § 276 *d.* מִמֶּנִּי for const. see § 173, for מִמֶּנִּי § 176.

13. לִינִי 2 s. f. imperat. לִין § 250 (*b*) and *Obs.*; for some unknown reason, as the margin notes, the נ (in other copies the ל) is a large letter, cf. § 100. וְהָיָה § 228. יִגְאָלֵךְ 3 s. m. impf. qal גָּאַל with 2 s. f. suff. יִגְאָל *if he-will-act-the-kinsman's-part-to-thee, well; let him, etc.* חָפֵץ *to be disposed.* לְגָאֳלֵךְ inf. const. qal גָּאַל with 2 s. f. suff. וּגְאַלְתִּיךְ *then I will act the kinsman's part.* אָנֹכִי emphatic, § 276 *c.* חַי־יי lit. *Jehovah, a living one,* i. e. *as the Lord liveth.* שִׁכְבִי 2 s. f. imperat. qal שָׁכַב.

14. וַתָּקָם see i. 6. בְּטֶרֶם (*q^erî*, note 'vav redundant') *before,* § 274; the *k^ethîbh* is the unusual form בִּטְרוֹם. יַכִּיר 3 s. m. impf. hiph. נָכַר. רֵעַ *fellow,* with full form of 3 s. suff. *before one could recognise another.* יִוָּדַע cf. ver. 3. בָּאָה from בּוֹא see § 249 *e.*

15. הָבִי 2 s. f. imperat. qal יָהַב *give,* § 247. 1 *b* (1). הַמִּטְפַּחַת R.V. *mantle.* אֹחֲזִי 2 s. f. imperat. qal אָחַז with following בְּ *to hold* (for עָלַיִךְ § 182.

שְׁעָרִים וַיֵּשֶׁת עָלֶיהָ וַיַּבֵּא הָעִיר׃ 16. וַתָּבוֹא אֶל־
חֲמוֹתָהּ וַתֹּאמֶר מִי־אַתְּ בִּתִּי וַתַּגֶּד־לָהּ אֵת כָּל־אֲשֶׁר
עָשָׂה־לָהּ הָאִישׁ׃ 17. וַתֹּאמֶר שֵׁשׁ־הַשְּׂעֹרִים הָאֵלֶּה נָתַן
לִי כִּי אָמַר אֵלַי אַל־תָּבוֹאִי רֵיקָם אֶל־חֲמוֹתֵךְ׃ 18. וַתֹּאמֶר
שְׁבִי בִתִּי עַד אֲשֶׁר תִּדְעִין אֵיךְ יִפֹּל דָּבָר כִּי לֹא יִשְׁקֹט
הָאִישׁ כִּי אִם־כִּלָּה הַדָּבָר הַיּוֹם׃

Chapter IV.

1. וּבֹעַז עָלָה הַשַּׁעַר וַיֵּשֶׁב שָׁם וְהִנֵּה הַגּוֹאֵל עֹבֵר
אֲשֶׁר דִּבֶּר־בֹּעַז וַיֹּאמֶר סוּרָה שְׁבָה־פֹּה פְּלֹנִי אַלְמֹנִי

אלי קרי ולא כתיב, ver. 17.

אֶחָיו the regular form, see § 240. 1 *b*, *Obs.*). בָּהּ § 176, *upon it* בְּ after אָחַז. וַיָּמָת 3 s. m. impf. qal §§ 245 *b*, 227. שֵׁשׁ־שָׁ״ § 270 *b*. וַיֵּשֶׁת §§ 249 *g*, 250 *b*, *Obs.* עָלֶיהָ § 182. וַיָּבֵא a reading of some MSS. is וַתָּבֵא *and she went* (*to the city*).

16. מִי־אַתְּ *who art thou? and how hast thou fared?* וַתַּגֶּד־ 3 s. m. impf. hiph. נָגַד cf. § 227, *Obs.*, and cf. iii. 4.

17. הָאֵלֶּה for const. see § 184 *these six*. For — — cf. iii. 5. The *qᵉrî* (dropped word for *to me*) indicated in the text only by the points. תָּבוֹאִי 2 s. f. impf. qal בּוֹא.

18. שְׁבִי 2 s. f. imperat. qal יָשַׁב § 247. 1 *b* (1) *sit still*. תֵּדְעִין 2 s. f. impf. qal יָדַע cf. ii. 8. אֵיךְ p. 140. יִפֹּל 3 s. m. impf. qal נָפַל § 244. דָּבָר here (*the*) *matter*. כִּי אִם *unless* i. e. *until*. כִּלָּה 3 s. m. pf. piel כָּלָה.

Chapter IV.

1. הַשַּׁעַר accus. of place; *to the gate*. וַיֵּשֶׁב §§ 247, 227. עֹבֵר ptc. qal, p. 145, note 2. אֲשֶׁר accus., *of whom Boaz spake*. דִּבֶּר־ 3 s. f. piel דָּבַר *seghol* before *maqqeph*. סוּרָה 2 s. m. imperat. qal סוּר, see § 219 *a*, *Obs.* שְׁבָה same for יָשַׁב § 247. 1 *b* (1). פְּ״אַ *so and so*, each word means *a certain one* (Gk. ὁ δεῖνα), and the phrase implies that the narrator did not know the kinsman's name. וַיִּסַּר § 249 *g*, *pathach* for *qamets chatuph* is due to the semi-guttural ר. וַיֵּשֶׁב cf. וַיֵּשֶׁב above; in pause the original vowel is retained; the margin notes the change of accent, § 77.

וַיֵּסַר וַיֵּשֶׁב׃ 2. וַיִּקַּח עֲשָׂרָה אֲנָשִׁים מִזִּקְנֵי הָעִיר
וַיֹּאמֶר שְׁבוּ־פֹה וַיֵּשֵׁבוּ׃ 3. וַיֹּאמֶר לַגֹּאֵל חֶלְקַת הַשָּׂדֶה
אֲשֶׁר לְאָחִינוּ לֶאֱלִימֶלֶךְ מָכְרָה נָעֳמִי הַשָּׁבָה מִשְּׂדֵה
מוֹאָב׃ 4. וַאֲנִי אָמַרְתִּי אֶגְלָה אָזְנְךָ לֵאמֹר קְנֵה נֶגֶד
הַיֹּשְׁבִים וְנֶגֶד זִקְנֵי עַמִּי אִם־תִּגְאַל גְּאָל וְאִם־לֹא יִגְאַל
הַגִּידָה לִּי וְאֵדְעָ כִּי אֵין זוּלָתְךָ לִגְאוֹל וְאָנֹכִי אַחֲרֶיךָ
וַיֹּאמַר אָנֹכִי אֶגְאָל׃ 5. וַיֹּאמֶר בֹּעַז בְּיוֹם־קָנוֹתְךָ הַשָּׂדֶה
מִיַּד נָעֳמִי וּמֵאֵת רוּת הַמּוֹאֲבִיָּה אֵשֶׁת־הַמֵּת קָנִיתִי*
לְהָקִים שֵׁם־הַמֵּת עַל־נַחֲלָתוֹ׃ 6. וַיֹּאמֶר הַגֹּאֵל לֹא
אוּכַל לִגְאָל־לִי פֶּן־אַשְׁחִית אֶת־נַחֲלָתִי גְּאַל־לְךָ אַתָּה

קמץ בו"ק, ver. 4. מלרע, ver. 1.
ואדעה קרי, ibid. יחיר ו', ver. 6. קנית קרי, ver. 5.

2. וַיִּקַּח § 244 *f.* עָ"אָ §§ 265 (3), 162. זָקֵן *an elder.* שְׁבוּ 2 m. pl. imperat. qal יָשַׁב. וַיֵּ" note influence of *pause.*

3. Cf. ii. 3. אָח *brother,* § 162. מָכְרָה 3 s. f. pf. qal מָכַר *sold* (not *selleth,* as A.V. and R.V.). הַשָּׂדֶה see i. 22.

4. *And I* (emphatic) *said* (to myself) i. e. *determined* אֶגְלֶה § 253, see R.V. marg. לֵאמֹר § 246 *c.* קְנֵה 2 s. m. imperat. qal קָנָה § 253 *a.* יֹשְׁבִים ptc. qal יָשַׁב *inhabitants,* A.V., or *them that sit* (*here*), R.V. אִם־תִּ" cf. iii. 13. גְּאָל imperat. qal, *qamets* for *pathach,* § 100. יִגְאָל on reading see R.V. marg. הַגִּידָה imperat. hiph. נָגַד, cf. § 219 *a, Obs.* וְאֵדְעָה (*q'ri*) 1 s. impf. qal cohort. יָדַע §§ 247. 1 *b* (1), 219 *a, that I may know;* the strengthened form is usual but not invariable (hence *k'thibh* וְאֵדַע) in a clause expressing purpose. אֵין p. 142, note 3, and § 276 *d.* זוּ" *except thee.* אַחֲ" § 182.

5. קָנוֹתְךָ inf. const. qal קָנָה with 2 s. suff. *in the day of thy buying.* יַד *hand.* מֵאֵת i. e. מִן and אֵת *from with, from.* אֵשֶׁת § 162. הַמֵּת see i. 8. קָנִיתָ (*q'ri*) 2 s. m. pf. qal קָנָה; the *k'thibh* קָנִיתִי 1 s. of same, gives no good sense; *also of Ruth the Moabitess, the wife of the dead thou buyest* (*it*). לְהָקִים inf. const. hiph. קוּם. נַחֲלָה *inheritance.*

6. אוּכַל 1 s. impf. hophal (used in qal sense) יָכַל *be able,* § 198 *a.*

אֶת־גְּאֻלָּתִי כִּי לֹא־אוּכַל לִגְאוֹל׃ 7. וְזֹאת לְפָנִים
בְּיִשְׂרָאֵל עַל־הַגְּאֻלָּה וְעַל־הַתְּמוּרָה לְקַיֵּם כָּל־דָּבָר שָׁלַף
אִישׁ נַעֲלוֹ וְנָתַן לְרֵעֵהוּ וְזֹאת הַתְּעוּדָה בְּיִשְׂרָאֵל׃ 8. וַיֹּאמֶר
הַגֹּאֵל לְבֹעַז קְנֵה־לָךְ וַיִּשְׁלֹף נַעֲלוֹ׃ 9. וַיֹּאמֶר בֹּעַז
לַזְּקֵנִים וְכָל־הָעָם עֵדִים אַתֶּם הַיּוֹם כִּי קָנִיתִי אֶת־
כָּל־אֲשֶׁר לֶאֱלִימֶלֶךְ וְאֵת כָּל־אֲשֶׁר לְכִלְיוֹן וּמַחְלוֹן מִיַּד
נָעֳמִי׃ 10. וְגַם אֶת־רוּת הַמֹּאֲבִיָּה אֵשֶׁת מַחְלוֹן קָנִיתִי
לִי לְאִשָּׁה לְהָקִים שֵׁם־הַמֵּת עַל־נַחֲלָתוֹ וְלֹא־יִכָּרֵת שֵׁם־
הַמֵּת מֵעִם אֶחָיו וּמִשַּׁעַר מְקוֹמוֹ עֵדִים אַתֶּם הַיּוֹם׃
11. וַיֹּאמְרוּ כָּל־הָעָם אֲשֶׁר־בַּשַּׁעַר וְהַזְּקֵנִים עֵדִים יְתֵּן
יְהוָה אֶת־הָאִשָּׁה הַבָּאָה אֶל־בֵּיתֶךָ כְּרָחֵל וּכְלֵאָה אֲשֶׁר
בָּנוּ שְׁתֵּיהֶם אֶת־בֵּית יִשְׂרָאֵל וַעֲשֵׂה־חַיִל בְּאֶפְרָתָה
וְקְרָא־שֵׁם בְּבֵית לָחֶם׃ 12. וִיהִי בֵיתְךָ כְּבֵית פֶּרֶץ

לִגְאָל- inf. const. qal, the long ō of the *k'thibh* לִגְאוֹל could not stand before maqqeph § 48. 3, hence the marg. note 'redundant ו.' לִי *for myself.* אֶשָּׂא 1 s. impf. hiph. נָשָׂא.

7. לְפָנִים p. 140, *and this was formerly* (*the custom*) *in Israel concerning* (צַל) *redemption and concerning exchange.* לְקַיֵּם inf. const. piel קום § 249 *f, to confirm.* לְרֵעֵהוּ iii. 14. הַתְּעוּדָה *the* (*manner of*) *attestation.*

9. אַתֶּם § 176.

10. יִכָּרֵת 3 s. m. impf. niph. כָּרַת *cut off.* מֵעִם cf. מֵאֵת ver. 5 *from.* אֶת § 162.

11. עֵדִים (*we are*) *witnesses.* יִתֵּן § 244 *c.* Jussive sense, *may Jehovah make.* הַבָּאָה ptc. fem. qal בּוֹא, cf. i. 15, 22; iv. 3. בֵּיתֶךָ § 162 *seghol* for *sh'va* with accent. כְּרָחֵל *like Rachel.* בָּנוּ 3 pl. pf. qal בָּנָה. שְׁתֵּיהֶם for שְׁתֵּי see § 266, note 2, *both of them.* עֲשֵׂה 2 s. m. imperat. qal עָשָׂה see R.V. marg. *and do thou worthily in Ephrathah.* קְרָא imperat. qal *call thou a name in Bethlehem,* i. e. probably *be famous.*

12. וִיהִי § 254 *b.* פֶּרֶץ *Perez.* אֲשֶׁר accus. *whom Tamar bare to Judah.*

אֲשֶׁר־יָלְדָה תָּמָר לִיהוּדָה מִן־הַזֶּרַע אֲשֶׁר יִתֵּן יְהוָה לְךָ
מִן־הַנַּעֲרָה הַזֹּאת׃ 13. וַיִּקַּח בֹּעַז אֶת־רוּת וַתְּהִי־לוֹ
לְאִשָּׁה וַיָּבֹא אֵלֶיהָ וַיִּתֵּן יְהוָה לָהּ הֵרָיון וַתֵּלֶד בֵּן׃
14. וַתֹּאמַרְנָה הַנָּשִׁים אֶל־נָעֳמִי בָּרוּךְ יְהוָה אֲשֶׁר לֹא
הִשְׁבִּית לָךְ גֹּאֵל הַיּוֹם וְיִקָּרֵא שְׁמוֹ בְיִשְׂרָאֵל׃ 15. וְהָיָה
לָךְ לְמֵשִׁיב נֶפֶשׁ וּלְכַלְכֵּל אֶת־שֵׂיבָתֵךְ כִּי כַלָּתֵךְ אֲשֶׁר־
אֲהֵבַתֶךְ יְלָדַתְתּוּ אֲשֶׁר־הִיא טוֹבָה לָךְ מִשִּׁבְעָה בָּנִים׃
16. וַתִּקַּח נָעֳמִי אֶת־הַיֶּלֶד וַתְּשִׁתֵהוּ בְחֵיקָהּ וַתְּהִי־לוֹ
לְאֹמֶנֶת׃ 17. וַתִּקְרֶאנָה לוֹ הַשְּׁכֵנוֹת שֵׁם לֵאמֹר יֻלַּד־בֵּן
לְנָעֳמִי וַתִּקְרֶאנָה שְׁמוֹ עוֹבֵד הוּא אֲבִי־יִשַׁי אֲבִי דָוִד׃
18. וְאֵלֶּה תּוֹלְדוֹת פֶּרֶץ פֶּרֶץ הוֹלִיד אֶת־חֶצְרוֹן׃
19. וְחֶצְרוֹן הוֹלִיד אֶת־רָם וְרָם הוֹלִיד אֶת־עַמִּינָדָב׃

קמץ בו"ק, ver. 18.

13. וַיִּקַּח ver. 2. וַתְּהִי § 254, with לְ *she became.* וַיָּבֹא 3 s. m. impf. qal בוֹא. אֵלֶיהָ § 182. הֵרָיון § 262 *conception.* וַתֵּלֶד § 247. 1 *b* (1).

14. נ"ה 3 pl. f. impf. qal אָמַר. הַנָּשִׁים § 162. הִשְׁבִּית hiph. שָׁבַת, with לָךְ *caused to cease for thee, let thee want.* וְיִקָּרֵא niph. קָרָא cf. ver. 11, probably in jussive sense, referring to the son, *and let his name be famous in Israel,* R.V.

15. וְהָיָה pf. with ו consec. מֵשִׁיב ptc. hiph. שׁוּב *a restorer.* וּלְכַ"ל inf. const. pilpel כּוּל § 249 *f.* שֵׂיבָה *grey hair, old age.* כַּלָּתֵךְ from כַּלָּה. אֲהֵ"ה 3 s. f. pf. qal אָהַב with 2 s. f. suff. (this verb takes *tsere* with second rad. in *pause* or before suff.). יְלָדַתְתּוּ 3 s. f. pf. qal יָלַד with 3 s. m. suff. אֲשֶׁר־הִיא *who,* § 187. 1. Subst. verb implied, emphatic, § 276 *a.*

16. נ"ה 3 s. f. impf. qal שִׁית with 3 s. suff. § 250 *b.*

17. נ"ה 3 pl. f. impf. qal קָרָא. לוֹ for dagh. see § 37. 3. הַשְּׁכֵנוֹת pl. fem. ptc. qal שָׁכַן lit. *female inhabitants, the women her neighbours.* יֻלַּד 3 s. m. pf. pual יָלַד. יִשַׁי *Ishai* or *Jesse.* אֲבִי § 162.

18. הוֹלִיד 3 s. m. pf. hiph. יָלַד. Proper names to the end to be transliterated as in R.V.

20. וְעַמִּינָדָב הוֹלִיד אֶת־נַחְשׁוֹן וְנַחְשׁוֹן הוֹלִיד אֶת־שַׂלְמָה׃
21. וְשַׂלְמוֹן הוֹלִיד אֶת־בֹּעַז וּבֹעַז הוֹלִיד אֶת־עוֹבֵד׃
22. וְעוֹבֵד הוֹלִיד אֶת־יִשָׁי וְיִשַׁי הוֹלִיד אֶת־דָּוִד׃

קמץ בו״ק, ver. 22.

סכום פסוקי דספר רות שמונים וחמשה. וסימנו סורה שבה בה פלני אלמני. וחציו ותאמר רות המואביה גם כי אמר אלי׃

20. שַׂלְמָה *Salmah*, the same as שַׂלְמוֹן *Salmon*; cf. Matt. i. 4.

The Massoretic note reads thus: 'The number of verses in the book of Ruth (is) eighty and five; and its symbol (is) פה (in the verse) פָּלְנִי אַלְמְנִי, i. e. iv. 1. (פ = 80, ה = 5); and its middle (is at the words) וַתֹּאמֶר ר״' (ii. 21, see note).

CHAPTER III.

SELECT PSALMS, WITH BRIEF NOTES.

304. As a rule, every verse in the poetical books is divided into two clauses,— **parallel** to each other, mostly in one of the following ways:

Continuance: the second clause adding some particular to the first.

Repetition: the second varying or strengthening the meaning of the first.

Contrast: the second being the converse of the former.

Reason, or explanation.

The parallel clauses are separated by the accent *athnach*, marked in the English versions by a colon.

In the poetical books, Job, Proverbs and Psalms (אֱמֶת, from the initial letters of their Hebrew titles, איוב משלי תהלים), the system of accents, both as marks of punctuation and as musical notes, is specially complicated and difficult; and it need not at this stage detain the learner. The only accents here given,

therefore, are *athnach* and *silluq;* to which, in the prophetic passages (accented in Hebrew as prose), the *zaqeph*s (commas) have been added.

It is suggested that these Psalms should be committed to memory.

305. PSALM I.

THE BLESSEDNESS OF THE RIGHTEOUS.

1. אַשְׁרֵי הָאִישׁ אֲשֶׁר לֹא הָלַךְ בְּעֲצַת רְשָׁעִים וּבְדֶרֶךְ
חַטָּאִים לֹא עָמָד וּבְמוֹשַׁב לֵצִים לֹא יָשָׁב: 2. כִּי אִם־
בְּתוֹרַת יְהוָה חֶפְצוֹ וּבְתוֹרָתוֹ יֶהְגֶּה יוֹמָם וָלָיְלָה:
3. וְהָיָה כְּעֵץ שָׁתוּל עַל־פַּלְגֵי מָיִם אֲשֶׁר פִּרְיוֹ יִתֵּן בְּעִתּוֹ
וְעָלֵהוּ לֹא יִבּוֹל וְכֹל אֲשֶׁר־יַעֲשֶׂה יַצְלִיחַ: 4. לֹא כֵן
הָרְשָׁעִים כִּי אִם־כַּמֹּץ אֲשֶׁר־תִּדְּפֶנּוּ רוּחַ: 5. עַל־כֵּן
לֹא־יָקֻמוּ רְשָׁעִים בַּמִּשְׁפָּט וְחַטָּאִים בַּעֲדַת צַדִּיקִים:
6. כִּי־יוֹדֵעַ יְהוָה דֶּרֶךְ צַדִּיקִים וְדֶרֶךְ רְשָׁעִים תֹּאבֵד:

Psalm I.

In this Psalm the *Raphē* is introduced, as in Dr. Ginsburg's edition of the Massora.

1. אַשְׁרֵי *O the happiness(es) of!* See § 288 *b*. הָלַךְ for the tense in this and the following verbs see § 278 *b*. Note the double climax, verbs and nouns. רְשָׁעִים etc., observe the omission of the articles or the reverse with these words throughout the Psalm. **2.** כִּי אִם (usual form of contrast after negative sentence) lit. *but if*, parenthetical; implying 'then happiness is his.' לָיְלָה accusative, adverbial. **3.** פַּלְגֵי מָיִם used of artificial watercourses. יַצְלִיחַ hiph. The best construction seems to be *whatsoever he doeth he shall cause to prosper;* or perhaps 'whatsoever,' etc. may be the subject. See R.V. marg. **4.** תִּדְּפֶנּוּ impf. qal 3 s. f. of נָדַף with 3 suff., § 235, p. 101. Rel. clause, see § 297 *a*, p. 161. **6.** תֹּאבֵד the 'way' is lost, like the vanishing of a track in the wilderness.

306. PSALM XIX.

THE TWOFOLD REVELATION OF GOD.

1. לַמְנַצֵּחַ מִזְמוֹר לְדָוִד׃ 2. הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־
אֵל וּמַעֲשֵׂה יָדָיו מַגִּיד הָרָקִיעַ׃ 3. יוֹם לְיוֹם יַבִּיעַ אֹמֶר
וְלַיְלָה לְלַיְלָה יְחַוֶּה־דָּעַת׃ 4. אֵין אֹמֶר וְאֵין דְּבָרִים
בְּלִי נִשְׁמָע קוֹלָם׃ 5. בְּכָל־הָאָרֶץ יָצָא קַוָּם וּבִקְצֵה
תֵבֵל מִלֵּיהֶם לַשֶּׁמֶשׁ שָׂם אֹהֶל בָּהֶם׃ 6. וְהוּא כְּחָתָן
יֹצֵא מֵחֻפָּתוֹ יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח׃ 7. מִקְצֵה הַשָּׁמַיִם
מוֹצָאוֹ וּתְקוּפָתוֹ עַל־קְצוֹתָם וְאֵין נִסְתָּר מֵחַמָּתוֹ׃

PSALM XIX.

Observe that in this and many other Psalms the title counts as a separate verse. Hence a difference in verse-numbering between the Hebrew and English.

1. מְנַצֵּחַ, נָצַח *shine*, qal obs., hence piel *outshine*, ptc. *outshining*, presiding over, spec. of a choir: as subst. *precentor*. לְ prefix, (dedicated) *to*. See § 288 *c*. מִזְמוֹר noun, from זָמַר to *vibrate*, as a musical string, *ψάλλειν*, hence *Psalm*. לְדָוִד (attributed) *to David*. **2.** מְסַפְּרִים. The ptc. (piel), also מְגִיד (hiph. נָגַד), denotes what is continuous, § 278. See on ver. 4. אֵל *the Mighty One*; appellation of the universal Deity, the Creator. In ver. 8 onwards, He is spoken of in His special relation to His people, JEHOVAH. **3.** יַבִּיעַ impf. hiph. of נָבַע. יְחַוֶּה fut. piel of חָוָה (qal obs. to *breathe*). **4.** אֵין see § 276 *d*. בְּלִי p. 142, note 4, *without being-heard their voice*; i. e. either 'there is no speech .... *in which their voice is unheard*,' as A.V.: or in apposition with the former clause, '*their voice cannot be heard*,' as R.V. (so Addison's paraphrase). נִשְׁמָע perf. 'The participles (ver. 2) declare a *continual* announcement; the imperfects (ver. 3) a *reiterated* testimony, this perfect an *established* fact.'—*Driver*. **5.** קָוָּם *thin line, cord*, hence perhaps 'chord,' i. e. of music. LXX *φθόγγος*, so quoted in N.T. Rom. x. 18. But Delitzsch and others prefer *measuring-line*, betokening the compass of their influence. **7.** מִקְצֵה daghesh omitted in ק, as often before vocal *sh*^{e}*va*; see Gesenius, *Gram.* § 21, *m*. קְצוֹתָם *their extremities*, i. e. those of the

8. תּוֹרַת יְהוָה תְּמִימָה מְשִׁיבַת נָפֶשׁ עֵדוּת יְהוָה נֶאֱמָנָה
מַחְכִּימַת פֶּתִי׃ 9. פִּקּוּדֵי יְהוָה יְשָׁרִים מְשַׂמְּחֵי־לֵב
מִצְוַת יְהוָה בָּרָה מְאִירַת עֵינָיִם׃ 10. יִרְאַת יְהוָה ׀
טְהוֹרָה עוֹמֶדֶת לָעַד מִשְׁפְּטֵי־יְהוָה אֱמֶת צָדְקוּ יַחְדָּו׃
11. הַנֶּחֱמָדִים מִזָּהָב וּמִפָּז רָב וּמְתוּקִים מִדְּבַשׁ וְנֹפֶת
צוּפִים׃ 12. גַּם־עַבְדְּךָ נִזְהָר בָּהֶם בְּשָׁמְרָם עֵקֶב רָב׃
13. שְׁגִיאוֹת מִי־יָבִין מִנִּסְתָּרוֹת נַקֵּנִי׃ 14. גַּם מִזֵּדִים ׀
חֲשֹׂךְ עַבְדֶּךָ אַל־יִמְשְׁלוּ־בִי אָז אֵיתָם וְנִקֵּיתִי מִפֶּשַׁע
רָב׃ 15. יִהְיוּ לְרָצוֹן ׀ אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְהוָה
צוּרִי וְגוֹאֲלִי׃

heavens. 8. יהוה. See on ver. 2. מְשִׁיבַת ptc. hiph. of שׁוּב *causing to turn, restoring*, as R.V. עֵדוּת *testimony*, in a special sense; used of the Ten Commandments, Ex. xxv. 21; so in the phrase, 'ark of the testimony,' ver. 22. 9. בָּרָה *pure* or *bright*, used Song vi. 10 of the sun. מְאִירַת ptc. hiph. אור. 10. טְהוֹרָה *pure* or *free from blemish*. אֱמֶת *truth*; the clause here terminating. צָדְקוּ יַחְדָּו *they are altogether right*. 11. הַנֶּחֱמָדִים ptc. pl. niph., the article with demonstrative force. מִזָּהָב, מִפָּז, the מִן of comparison. נֹפֶת *distillatio*. צוּפִים, derived from צוּף to *overflow*, that which *overflows*; hence *honeycomb*. 12. גַּם *moreover*: besides what they are in themselves, their effect is great. עַבְדְּךָ *Thy servant*, i. e. the Psalmist himself. The interpretation 'Thy servant *Israel*' (Cheyne) is unnecessary. בְּשָׁמְרָם inf. with suff. עֵקֶב *result*, hence wages as the sequel of work. 13. שְׁגִיאוֹת only here; from שָׁגָה to *wander*; *errors*. מִנִּסְתָּרוֹת ptc. pl. f. niph. of סָתַר with prep. מִן, agreeing with שְׁגִיאוֹת understood from former clause: *those* (transgressions) *which are hidden*. נַקֵּנִי imper. piel from נָקָה with suff., *cleanse me*. 14. מִזֵּדִים (זד from זוד to *boil over*, be arrogant) m. and therefore not directly referring to שְׁגִיאוֹת ('arrogant men,' 'the proud,' Cheyne). But most commentators understand *sins* (Delitzsch, Perowne). אִיתָּם 1 s. impf. (in pause for אִתַּם) from תָּמַם. *I shall be upright*. נְקִיתִי 1 s. pf. niph. from נָקָה *I shall be cleansed*. רָב *great* (not *the* great, as A.V.). 15. לְרָצוֹן *for acceptance* (so Isa. lx. 7, etc.); לְ = *eis*. וְגוֹאֲלִי qal part. m. with suff. גָּאַל to *deliver*, vindicate, redeem; 'Goel.'

307. PSALM XXIII.

THE SHEPHERD PSALM.

1. מִזְמוֹר לְדָוִד יְהוָה רֹעִי לֹא אֶחְסָר׃ 2. בִּנְאוֹת
דֶּשֶׁא יַרְבִּיצֵנִי עַל־מֵי מְנֻחוֹת יְנַהֲלֵנִי׃ 3. נַפְשִׁי יְשׁוֹבֵב
יַנְחֵנִי בְמַעְגְּלֵי־צֶדֶק לְמַעַן שְׁמוֹ׃ 4. גַּם כִּי־אֵלֵךְ בְּגֵיא
צַלְמָוֶת לֹא־אִירָא רָע כִּי־אַתָּה עִמָּדִי שִׁבְטְךָ וּמִשְׁעַנְתֶּךָ
הֵמָּה יְנַחֲמֻנִי׃ 5. תַּעֲרֹךְ לְפָנַי ׀ שֻׁלְחָן נֶגֶד צֹרְרָי דִּשַּׁנְתָּ
בַשֶּׁמֶן רֹאשִׁי כּוֹסִי רְוָיָה׃ 6. אַךְ טוֹב וָחֶסֶד יִרְדְּפוּנִי
כָּל־יְמֵי חַיָּי וְשַׁבְתִּי בְּבֵית יְהוָה לְאֹרֶךְ יָמִים׃

PSALM XXIII.

1. רֹעִי. Properly ptc. of רָעָה with suff. **2.** מְנָחוֹת, נְאוֹת pl. to give emphasis. נָהַל (in hiph.), נָהַג (in piel); technical terms for tending a flock. For 'pastures of greenness,' 'waters of rest,' see § 294 *c*. **3.** יְשׁוֹבֵב impf. polel (§ 249) of שׁוּב. *He restores* or *refreshes*. See on Ps. xix. 8. נַפְשִׁי *my life;* keeping up the pastoral imagery. יַנְחֵנִי impf. hiph. of נָחָה. צֶדֶק *rightness*, the right paths, most suitable to the flock. **4.** צַלְמָוֶת (strengthened form of צֵלֶם) *thick darkness* (properly pointed צַלְמוּת). But some (LXX, al.) regard the word as compounded with מָוֶת *death*. The literal reference is to some darkly-shadowed ravine, along which the flock is led. For conditional clause (two impfs.) see § 279. **5.** לְפָנַי pl. with prep. and suff., as prep., *before me*. נֶגֶד acc. as prep. *in the presence of*. (Note the entire change of figure to that of a festival.) דִּשַּׁנְתָּ piel of דָּשֵׁן *to be fat*. The *festal* anointing is here intended (cp. xcii. 10; Luke vii. 46). רְוָיָה a noun f. 'abundance': lit. *my cup* (is) *abundance*, or 'an overflow.' **6.** אַךְ prob. *only: nothing but goodness and mercy*. שַׁבְתִּי from שׁוּב (with ׳ consec.) *I shall return* ('and abide' understood), i. e. 'I shall again abide.' But it is generally regarded as an anomalous form from יָשַׁב for וַיָּשָׁבְתִּי, the ׳ having dropped from the text, 'and I shall dwell'; or perhaps for שָׁבָתִּי, *pathach* being for some unknown reason—perhaps by mistake—substituted for *chireq;* inf. const. שֶׁבֶת with 1 suff. 'my dwelling (shall be).' Or perh.: וְשָׁבַתִּי (√שׁבת).

308. PSALM XXIV.

JEHOVAH ENTERING HIS SANCTUARY.

1. לְדָוִד מִזְמוֹר לַיהוָה הָאָרֶץ וּמְלוֹאָהּ תֵּבֵל וְיֹשְׁבֵי
בָהּ׃ 2. כִּי הוּא עַל־יַמִּים יְסָדָהּ וְעַל־נְהָרוֹת יְכוֹנְנֶהָ׃
3. מִי־יַעֲלֶה בְהַר יְהוָה וּמִי־יָקוּם בִּמְקוֹם קָדְשׁוֹ׃ 4. נְקִי
כַפַּיִם וּבַר לֵבָב אֲשֶׁר לֹא־נָשָׂא לַשָּׁוְא נַפְשִׁי וְלֹא נִשְׁבַּע
לְמִרְמָה׃ 5. יִשָּׂא בְרָכָה מֵאֵת יְהוָה וּצְדָקָה מֵאֱלֹהֵי
יִשְׁעוֹ׃ 6. זֶה דּוֹר דֹּרְשָׁיו מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב סֶלָה׃
7. שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם וְיָבוֹא

דרשיו ק׳, ver. 6. נפשי ק׳, ibid. ו׳ זעירא, ver. 4.

PSALM XXIV.

1. לְדָוִד מִזְמוֹר. Unusual order of the words, '(A Poem) *of David: a Psalm.*' ליהוה. The possessive לְ, see § 289 *c*. יֹשְׁבֵי בָהּ const. state without genitive relation. See Gesenius, *Gram.*, § 130 *a*. 2. הוּא emphatic, § 276 *c*. יְסָדָהּ impf. denoting continuity. יְכוֹנְנֶהָ polel of כּוּן, f. suff., form. 3. הַר יהוה *the hill of the Lord*, Zion, compared with הָאָרֶץ, ver. 1, as pre-eminently His, *the place of His holiness*. See § 289 *a*. This connection shows the unity of the Psalm (as against Cheyne). 4. נְקִי כַפַּיִם adj. in const. state, *pure of palms*, or hands. נָשָׂא. To *lift up the soul* to anything in Heb. idiom means 'to set the heart upon.' שָׁוְא lit. 'emptiness,' *falsehood*. Observe the Massoretic notes: the little ו in שָׁוְא, and the *chireq* instead of *cholem* in נַפְשִׁי, as though the punctuators read 'My soul,' God being the speaker. Compare the Third Commandment, 'Thou shalt not lift up the Name of the Lord thy God לַשָּׁוְא.' 5. יִשָּׂא in evident reference to נָשָׂא in ver. 4. צְדָקָה 'righteousness' is often used for 'favour,' the thought being of the Divine faithfulness (ἐλεημοσύνην LXX). 6. דּוֹר 'generation,' i. e. *class of men*. The verbs דָּרַשׁ and בָּקַשׁ (in piel) are parallel—*seek, enquire after*. יַעֲקֹב *Jacob*, either, with אֱלֹהֵי understood, voc. 'O *God* of Jacob'; so the LXX reads *τὸ πρόσωπον τοῦ Θεοῦ Ἰακώβ*; or else in apposition with דּוֹר (*this is*) *Jacob*, i.e. the true Jacob. The former is generally preferred (R.V. and marg.). סֶלָה *pause*, i.e. for the singer or singers, while the instruments play a symphony; LXX *διάψαλμα*. 7. שְׂאוּ imper. qal נָשָׂא.

מֶלֶךְ הַכָּבוֹד׃ 8. מִי זֶה מֶלֶךְ הַכָּבוֹד יְהוָה עִזּוּז וְגִבּוֹר
יְהוָה גִּבּוֹר מִלְחָמָה׃ 9. שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם וּשְׂאוּ
פִּתְחֵי עוֹלָם וְיָבֹא מֶלֶךְ הַכָּבוֹד׃ 10. מִי הוּא זֶה מֶלֶךְ
הַכָּבוֹד יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכָּבוֹד סֶלָה׃

309. PSALM XXIX.

A STORM-PIECE.

1. מִזְמוֹר לְדָוִד הָבוּ לַיהוָה בְּנֵי אֵלִים הָבוּ לַיהוָה
כָּבוֹד וָעֹז׃ 2. הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ הִשְׁתַּחֲווּ לַיהוָה
בְּהַדְרַת־קֹדֶשׁ׃ 3. קוֹל יְהוָה עַל־הַמָּיִם אֵל־הַכָּבוֹד
הִרְעִים יְהוָה עַל־מַיִם רַבִּים׃ 4. קוֹל־יְהוָה בַּכֹּחַ קוֹל
יְהוָה בֶּהָדָר׃ 5. קוֹל יְהוָה שֹׁבֵר אֲרָזִים וַיְשַׁבֵּר יְהוָה
אֶת־אַרְזֵי הַלְּבָנוֹן׃ 6. וַיַּרְקִידֵם כְּמוֹ־עֵגֶל לְבָנוֹן וְשִׂרְיֹן

The loftiness of the gate was an Eastern symbol. פִּתְחֵי עוֹלָם 'doors of everlastingness,' or 'of antiquity': *ye ancient doors,* as R.V. marg. *The King of the glory*—note the art. as symbolised by the ark. Comp. Acts vii. 2 'the God of the glory,' in ref. to the special manifestation. **8.** זֶה with pause-accent, *Who is this? The King of the glory?* מִלְחָמָה alludes to the conquests which preceded the dedication of the Tabernacle. **10.** הוּא renders the question more emphatic: pause-accent on זֶה repeated. יהוה צְבָאוֹת. See § 287 *a, Obs., Jehovah* (God) *of hosts.*

Psalm XXIX.

1. הָבוּ imper. of יָהַב § 247 *b* 1, *ascribe.* בְּנֵי אֵלִים voc. *ye sons of mighty ones.* **2.** כְּבוֹד שְׁמוֹ *the glory due to His name;* see § 289 *b.* הִשְׁתַּחֲווּ see § 206, *Obs.* 1, and § 253, *note,* p. 126. הַדְרַת־קֹדֶשׁ *splendour of sacredness:* 'holy array,' R.V. marg. **3.** The breaking of the thunder-storm: הַמָּיִם *the waters* 'above the firmament,' Gen. i. 7, the clouds of heaven. **4.** Preps. with nouns, with adj. force; see § 294 *c.* **5.** The storm bursts over the mountain district of *Lebanon.* **6.** וַיַּרְקִידֵם *He makes them leap,* i. e. the cedars, wildly tossing their branches. כְּמוֹ a poetical

כְּמוֹ בְּנ־רְאֵמִים׃ 7. קוֹל־יְהוָה חֹצֵב לַהֲבוֹת אֵשׁ׃
8. קוֹל יְהוָה יָחִיל מִדְבָּר יָחִיל יְהוָה מִדְבַּר קָדֵשׁ׃
9. קוֹל יְהוָה ׀ יְחוֹלֵל אַיָּלוֹת וַיֶּחֱשֹׂף יְעָרוֹת וּבְהֵיכָלוֹ
כֻּלּוֹ אֹמֵר כָּבוֹד׃ 10. יְהוָה לַמַּבּוּל יָשָׁב וַיֵּשֶׁב יְהוָה
מֶלֶךְ לְעוֹלָם׃ 11. יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה ׀ יְבָרֵךְ
אֶת־עַמּוֹ בַשָּׁלוֹם׃

310. PSALM LXXX. 9–20.

THE PARABLE OF THE TRANSPLANTED VINE.

9. גֶּפֶן מִמִּצְרַיִם תַּסִּיעַ תְּגָרֵשׁ גּוֹיִם וַתִּטָּעֶהָ׃ 10. פִּנִּיתָ
לְפָנֶיהָ וַתַּשְׁרֵשׁ שָׁרָשֶׁיהָ וַתְּמַלֵּא־אָרֶץ׃ 11. כָּסּוּ הָרִים

form for בְּ *as.* שִׂרְיֹן *Sirion,* the Sidonian name for Mount Hermon, Deut. iii. 9. Not the cedars only, but the mountains themselves seem shaken. בְּנ־רְאֵמִים lit. *a son of wild oxen.* 7. חֹצֵב *cleaving,* in reference to the forked and scattered appearance of the lightnings. 8. יָחִיל impf. hiph. from חוּל, to be rendered as pres., § 278. מִדְבַּר the wilderness of the Exodus. 9. The storm has now travelled southwards; its effect upon *the hinds,* and its stripping the woods of their bark and foliage, are its well-known accompaniments. הֵיכָלוֹ *His palace,* either the heavens (Delitzsch, Cheyne), or the universe (Jennings and Lowe), or the Temple in Jerusalem, from which the awe-stricken worshippers watch the progress of the storm. כֻּלּוֹ אֹמֵר כָּבוֹד *all of it,* i. e. all that is therein, (is) *saying, Glory!* 10. מַבּוּל elsewhere always refers to the Noachic deluge; the 'type of all subsequent openings of the floodgates of heaven' (Jennings and Lowe). '*He sate . . . . and sitteth.*' 11. בַּשָּׁלוֹם. The passing of the tempest and of the rain-torrent accompanying are to the worshippers a sign of *peace.*

PSALM LXXX. 9–20.

9. תַּסִּיעַ hiph. of נָסַע. *Thou hast transplanted.* תְּגָרֵשׁ fut. qal of נָטַע with suff. 10. פִּנִּיתָ (piel of פָּנָה) *Thou didst remove,* obj. understood: 'whatever stood in the way.' שָׁרָשֶׁיהָ cognate acc., § 277 *b.* 11. כָּסּוּ

צִלָּהּ וַעֲנָפֶיהָ אַרְזֵי־אֵל׃ 12. תְּשַׁלַּח קְצִירֶיהָ עַד־יָם
וְאֶל־נָהָר יוֹנְקוֹתֶיהָ׃ 13. לָמָּה פָּרַצְתָּ גְדֵרֶיהָ וְאָרוּהָ
כָּל־עֹבְרֵי דָרֶךְ׃ 14. יְכַרְסְמֶנָּה חֲזִיר מִיָּעַר וְזִיז שָׂדַי
יִרְעֶנָּה׃ 15. אֱלֹהִים צְבָאוֹת שׁוּב־נָא הַבֵּט מִשָּׁמַיִם
וּרְאֵה וּפְקֹד גֶּפֶן זֹאת׃ 16. וְכַנָּה אֲשֶׁר־נָטְעָה יְמִינֶךָ
וְעַל־בֵּן אִמַּצְתָּה לָךְ׃ 17. שְׂרֻפָה בָאֵשׁ כְּסוּחָה מִגַּעֲרַת
פָּנֶיךָ יֹאבֵדוּ׃ 18. תְּהִי־יָדְךָ עַל־אִישׁ יְמִינֶךָ עַל־בֶּן־אָדָם
אִמַּצְתָּ לָךְ׃ 19. וְלֹא־נָסוֹג מִמֶּךָּ תְּחַיֵּינוּ וּבְשִׁמְךָ נִקְרָא׃
20. יְהוָה אֱלֹהִים צְבָאוֹת הֲשִׁיבֵנוּ הָאֵר פָּנֶיךָ וְנִוָּשֵׁעָה׃

כ׳ רבתי, ver. 16. ע׳ תלויה, ver. 14.

pual from נָסָה (with ֶ instead of ַ). צִלָּהּ (by) *its shade;* see § 277 *d*. עֲנָפֶיהָ (by) *its boughs;* the vine clustering round the forest trees. See R.V. marg. Some, however, render 'its boughs (were like) cedars.' אַרְזֵי־אֵל 'cedars of God,' *mighty cedars,* § 294 *e*. 12. יָם *the* (Mediterranean) *Sea.* נָהָר *the River* (Euphrates). 13. אָרוּהָ from אָרָה with suff. 14. יְכַרְסְמֶנָּה impf. of quadriliteral verb כִּרְסֵם like piel. Cp. § 249 *f*, *ravages.* Observe Massoretic note on מְיֻעָר (*the suspended* ע, from תָּלָה *to suspend*), marking, it is supposed, the middle letter of the Psalms. זִיז noun from זוּז *to flash,* hence *to move about: the moving creature,* or wild beast. יִרְעֶנָּה fut. qal of רָעָה with suff. 15. אֱלֹהִים not in const. state. This departure from rule has been accounted for by supposing that some redactor has in many of the Psalms (xlii–lxxxiii) substituted אֱלֹהִים for יהוה, see § 287 *a, Obs.* In ver. 20 and Ps. lxxxiv. 9 יהוה has been reinstated (Gesenius). הַבֵּט hiph. of נָבַט. 16. כַּנָּה (Massoretic note calls attention to the *large* כ). Probably a noun, *stock;* but some explain it as a verb imper. qal, from כָּנַן, *maintain,* with ה paragogic. בֵּן 'son,' metonym. for *branch.* אִמַּצְתָּ for omission of relative see § 297 *c*. So ver. 18. 17. יֹאבֵדוּ *they perish,* passing from the allegory to the application. 18. עַל *over,* by way of protection. אִישׁ יְמִינֶךָ *the man of* (supported by) *thy right hand,* § 289 *b,* Israel personified. 19. נָסוֹג 1 pl. impf. qal of סוּג (the niph. 3 m. pf. would be of the same form). תְּחַיֵּינוּ 2 s. impf. piel of חָיָה with suff., *Thou wilt restore us to life.* 20. For אֱלֹהִים see on ver. 15. הָאֵר imper. hiph. of אוֹר. נִוָּשֵׁעָה 1 pl. impf. niph. of יָשַׁע with ה paragogic.

311. PSALM LXXXIV.

LONGING FOR THE SANCTUARY.

1. לַמְנַצֵּחַ עַל־הַגִּתִּית לִבְנֵי־קֹרַח מִזְמוֹר׃ 2. מַה־
יְּדִידוֹת מִשְׁכְּנוֹתֶיךָ יְהוָה צְבָאוֹת׃ 3. נִכְסְפָה וְגַם־כָּלְתָה
נַפְשִׁי לְחַצְרוֹת יְהוָה לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל־אֵל חָי׃
4. גַּם־צִפּוֹר מָצְאָה בַיִת וּדְרוֹר קֵן לָהּ אֲשֶׁר־שָׁתָה
אֶפְרֹחֶיהָ אֶת־מִזְבְּחוֹתֶיךָ יְהוָה צְבָאוֹת מַלְכִּי וֵאלֹהָי׃
5. אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ עוֹד יְהַלְלוּךָ סֶלָה׃ 6. אַשְׁרֵי
אָדָם עֻזּוֹ־לוֹ בָּךְ מְסִלּוֹת בִּלְבָבָם׃ 7. עֹבְרֵי בְּעֵמֶק
הַבָּכָא מַעְיָן יְשִׁיתוּהוּ גַּם־בְּרָכוֹת יַעְטֶה מוֹרֶה׃ 8. יֵלְכוּ

ק׳ רבתי, ver. 4.

PSALM LXXXIV.

1. עַל־הַגִּתִּית *Upon the Gittith.* See also titles to Pss. viii and lxxxi. Perhaps from גַּת *winepress,* also a local name, *Gath.* Hence several explanations; as, 'Vintage-song' (LXX), 'Song upon the lyre of Gath.' Another explanation refers it to Gath-rimmon in Manasseh, Josh. xxi. 24, a Levitical city, where Obed-Edom 'the Gittite' was director of a musical band, 1 Chron. xv. 21. לִבְנֵי־קֹרַח *dedicated to* them as musicians, or *ascribed to* them as authors; see § 289 *c.* The sons of Korah were among the leaders of the Temple choir. **2.** מִשְׁכְּנוֹת sometimes sing. (Pss. xxvi. 8; lxxiv. 7), sometimes pl. (xliii. 3; xlvi. 5). **3.** נִכְסְפָה, niph. of כָּסַף *to be pale;* 'longeth after.' יְרַנְּנוּ the piel of רָנַן always means elsewhere *to sing for joy, to praise.* See xxxiii. 1, etc. 'I longed, I pined (perf.), but I (my heart and my flesh) shall sing for joy.' **4.** צִפּוֹר, דְּרוֹר metaphorical (Hengstenberg); the Psalmist and his companions restored to the privileges of the Tabernacle. But the literal interpretation is admissible: the very birds that build in the precincts of the Tabernacle are envied. **5.** בֵּיתֶךָ. See § 277 *d.* סֶלָה see on Ps. xxiv. 6. **6.** עֻזּוֹ־לוֹ בָּךְ lit. *strength to him in Thee,* rel. omitted, § 297 *c.* מְסִלּוֹת *highways* ('to Zion' understood). **7.** הַבָּכָא prob. 'the Weeping,' some desolate valley not identified. Or the meaning may be 'the vale of mulberry trees' בָּכָאִים 2 Sam. v. 24. מַעְיָן *a place of fountains;* they make it so ideally by their joyful hope; and it becomes so literally by the descending rains. בְּרָכוֹת

מֵחַיִל אֶל־חַיִל יֵרָאֶה אֶל־אֱלֹהִים בְּצִיּוֹן׃ 9. יְהוָה
אֱלֹהִים צְבָאוֹת שִׁמְעָה תְפִלָּתִי הַאֲזִינָה אֱלֹהֵי יַעֲקֹב
סֶלָה׃ 10. מָגִנֵּנוּ רְאֵה אֱלֹהִים וְהַבֵּט פְּנֵי מְשִׁיחֶךָ׃
11. כִּי טוֹב־יוֹם בַּחֲצֵרֶיךָ מֵאָלָף בָּחַרְתִּי הִסְתוֹפֵף בְּבֵית
אֱלֹהַי מִדּוּר בְּאָהֳלֵי־רֶשַׁע׃ 12. כִּי שֶׁמֶשׁ וּמָגֵן יְהוָה
אֱלֹהִים חֵן וְכָבוֹד יִתֵּן יְהוָה לֹא יִמְנַע־טוֹב לַהֹלְכִים
בְּתָמִים׃ 13. יְהוָה צְבָאוֹת אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ׃

פתה באתנח, ver. 11.

CHAPTER IV.

PASSAGES FROM JOB, PROVERBS, AND ISAIAH.

3 12. JOB IV. 12–21.

THE VISION OF ELIPHAZ.

12. וְאֵלַי דָּבָר יְגֻנַּב וַתִּקַּח אָזְנִי שֵׁמֶץ מֶנְהוּ׃
13. בְּשַׂעִפִּים מֵחֱזִיוֹנוֹת לָיְלָה בִּנְפֹל תַּרְדֵּמָה עַל־אֲנָשִׁים׃

double acc., nearer object omitted, *with blessings*; see § 277 *e*. מוֹרֶה *the early rain*, as in Joel ii. 23. The A.V. rendering *pools* requires the pointing בְּרֵכוֹת. 8. בָּצִיּוֹן emphatic; see R.V. 10. מָגִנֵּנוּ not obj. 'behold our shield'; but in apposition with voc., *O God our shield, behold.* מְשִׁיחֶךָ *Thine anointed.* The parallelism suggests a royal author. 11. הִסְתּוֹפֵף a denominative hithp. inf. from סַף *threshold*. אָהֳלֵי suggesting by contrast that the Sanctuary also was at that time a tent (Delitzsch). אֱלֹהַי *my God*. The Massoretic note calls attention to the *pathach*, not lengthened, as usual, by the (*athnach*) pause accent. 12. יהוה אֱלֹהִים צְבָאוֹת. See on Ps. lxxx. 15. בְּתָמִים lit. *in perfectness*.

JOB IV. 12-21.

12. וְאֵלַי *Now to me*. דָּבָר *word*, often means *matter*. יְגֻנַּב pual of גָּנַב *to steal*, lit. *was stealthily brought*. שֵׁמֶץ *a whisper*. 13. שְׂעִפִּים

14. פַּחַד קָרָאַנִי וּרְעָדָה וְרֹב עַצְמוֹתַי הִפְחִיד׃ 15. וְרוּחַ
עַל־פָּנַי יַחֲלֹף תְּסַמֵּר שַׂעֲרַת בְּשָׂרִי׃ 16. יַעֲמֹד וְלֹא־
אַכִּיר מַרְאֵהוּ תְּמוּנָה לְנֶגֶד עֵינָי דְּמָמָה וָקוֹל אֶשְׁמָע׃
17. הַאֱנוֹשׁ מֵאֱלוֹהַּ יִצְדָּק אִם־מֵעֹשֵׂהוּ יִטְהַר גָּבֶר׃
18. הֵן בַּעֲבָדָיו לֹא יַאֲמִין וּבְמַלְאָכָיו יָשִׂים תְּהִלָּה׃
19. אַף שֹׁכְנֵי בָתֵּי־חֹמֶר אֲשֶׁר־בֶּעָפָר יְסוֹדָם יְדֻכְּאוּם
לִפְנֵי־עָשׁ׃ 20. מִבֹּקֶר לָעֶרֶב יֻכַּתּוּ מִבְּלִי מֵשִׂים לָנֶצַח
יֹאבֵדוּ׃ 21. הֲלֹא־נָסַע יִתְרָם בָּם יָמוּתוּ וְלֹא בְחָכְמָה׃

פתח באתנח, ver. 20.

distracting thoughts (kindred with פָּצַץ *to split, divide*, Davidson). מֵחֲזִיוֹנוֹת (*which arose*) *from the visions.* לָיְלָה *by night.* בְּנָפֹל inf. const. **14.** רֹב *multitude*, 'the mass of.' **15.** תְּסַמֵּר the piel denotes *intensity.* שַׂעֲרַת sing. 'every individual hair.' **16.** תְּמוּנָה *a form*, suggesting indistinctness. דְּמָמָה וְקוֹל אֶשְׁמָע *silence, and I heard a voice.* Compare 1 Kings **xix.** 12, דְּמָמָה קוֹל *a still small voice.* **17.** מֵאֱלוֹהַּ the מִן of the comparative, *more just than.* Or perhaps as R.V. margin, *just before God;* מִן implying 'judged *from* His point of view.' יִצְדָּק impf. in interrog., applying to what is true at any time. The question is in alternative *form*, אִם . . . הַ § 282, but here there is no real antithesis, only an alternative mode of putting the same thing. גָּבֶר *vir*, אֱנוֹשׁ *homo.* **18.** תָּהֳלָה only here: *imperfection.* **19.** בָּתֵּי irreg. const. pl. of בַּיִת. יְדֻכְּאוּם *they crush them* = 'they are crushed'; see § 276 *e.* לִפְנֵי־עָשׁ *even sooner than a moth is crushed.* **20.** מִבֹּקֶר לָעֶרֶב *from morning to evening*, i. e. 'in a single day.' יֻכַּתּוּ impf. hoph. of כָּתַת: the form is a Chaldaism for יוּכַּתּוּ (the short vowel and daghesh instead of the long vowel). מֵשִׂים hiph. ptc. of שׂוּם. The meaning is *without any one regarding it*, 'unnoticed.' **21.** הֲלֹא interrog., § 282. יִתְרָם *their thread* (יֶתֶר) i. e. of life. See Eccl. xii. 6. Or the idea may be that of a tent-cord, R.V.; 'the earthly tabernacle loosened to its fall.' Others render *excellency.* R.V. marg., 'their excellency in them,' a pleonasm.

313. JOB XXVIII.

TREASURES OF THE EARTH COMPARED WITH HEAVENLY WISDOM.

I.

1. כִּי יֵשׁ לַכֶּסֶף מוֹצָא וּמָקוֹם לַזָּהָב יָזֹקּוּ׃ 2. בַּרְזֶל
מֵעָפָר יֻקָּח וְאֶבֶן יָצוּק נְחוּשָׁה׃ 3. קֵץ׀ שָׂם לַחֹשֶׁךְ
וּלְכָל־תַּכְלִית הוּא חוֹקֵר אֶבֶן אֹפֶל וְצַלְמָוֶת׃ 4. פָּרַץ
נַחַל מֵעִם־גָּר הַנִּשְׁכָּחִים מִנֵּי־רֶגֶל דָּלוּ מֵאֱנוֹשׁ נָעוּ׃
5. אֶרֶץ מִמֶּנָּה יֵצֵא־לֶחֶם וְתַחְתֶּיהָ נֶהְפְּכָה כְּמוֹ־אֵשׁ׃
6. מְקוֹם־סַפִּיר אֲבָנֶיהָ וְעַפְרֹת זָהָב לוֹ׃ 7. נָתִיב לְאַ־

JOB XXVIII.

I. LABOURS AND PRODUCTS OF THE MINE.

1. כִּי *For.* The connection with the preceding chapter is, however, so remote that many render the particle *Surely.* So R.V. מוֹצָא *a going forth,* (יָצָא) *a mine.* יָזֹקּוּ qal from זָקַק rel. understood, § 297 *c*, *which they refine,* i.e. 'which is refined'; § 276 *c.* 2. יָצוּק *one pours out stone* (into) *copper* ('brass'), i.e. by smelting; a double accusative. 3. שָׂם *one sets.* חֹשֶׁךְ the *darkness* of the earth's interior, into which light is admitted by excavating or by the miner's lamp. צַלְמָוֶת see on Ps. xxiii. 4. 4. פָּרַץ *one breaks open.* נַחַל generally a river, then a deep ravine: hence, as here, the *shaft* of a mine. מֵעִם־גָּר *from* (with) *an inhabitant,* i.e. as R.V., 'away from where men sojourn.' הַנִּשְׁכָּחִים מִנֵּי־רֶגֶל art. as demonst. (even) *those forgotten by the foot* of the passer-by: i.e. unnoticed by people on the earth's surface. דָּלוּ . . . נָעוּ *they hang . . . they swing.* מֵאֱנוֹשׁ *away from man.* 5. אֶרֶץ abs., § 288 *a*, *as for the earth.* נֶהְפְּכָה impers. *it is destroyed,* i.e. *there is destruction;* § 276 *e.* כְּמוֹ *as by.* 6. אֲבָנֶיהָ *its stones,* i.e. the earth's. עַפְרֹת golden particles or spots on it (לוֹ) i.e. on the sapphire (lapis lazuli). Some, however, refer the pronoun to מָקוֹם '*the place* has also gold-dust.' Another interpretation is in R.V. marg., understanding לוֹ of the *miner:* 'he winneth lumps of gold.' 7. נָתִיב in apposition with the preceding: (This is)

יָדָעוֹ עַיִט וְלֹא שְׁזָפַתּוּ עֵין אַיָּה׃ 8. לֹא־הִדְרִיכוּהוּ
בְּנֵי־שַׁחַץ לֹא־עָדָה עָלָיו שָׁחַל׃ 9. בַּחַלָּמִישׁ שָׁלַח
יָדוֹ הָפַךְ מִשֹּׁרֶשׁ הָרִים׃ 10. בְּצוּרוֹת יְאֹרִים בְּקָעַ
וְכָל־יְקָר רָאֲתָה עֵינוֹ׃ 11. מִבְּכִי נְהָרוֹת חִבֵּשׁ וְתַעֲלֻמָה
יֹצִא אוֹר׃

II.

12. וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי־זֶה מְקוֹם בִּינָה׃
13. לֹא־יָדַע אֱנוֹשׁ עֶרְכָּהּ וְלֹא תִמָּצֵא בְּאֶרֶץ הַחַיִּים׃
14. תְּהוֹם אָמַר לֹא בִי־הִיא וְיָם אָמַר אֵין עִמָּדִי׃
15. לֹא־יִתַּן סְגוֹר תַּחְתֶּיהָ וְלֹא יִשָּׁקֵל כֶּסֶף מְחִירָהּ׃
16. לֹא תִסָּלֶה בְּכֶתֶם אוֹפִיר בְּשֹׁהַם יָקָר וְסַפִּיר׃
17. לֹא־יַעַרְכֶנָּהּ זָהָב וּזְכוּכִית וְתְמוּרָתָהּ כְּלִי־פָז׃

a path, etc.: it is not discerned by the keenest-sighted bird. **8.** Nor trodden by the 'sons of pride'; *the proudest beasts* (according to the parallel). שָׁחַל lit. *roarer* (paronomasia with שָׁחַץ). **9.** חַלָּמִישׁ from a root meaning 'to be strong,' *the hardest stone*, as quartz. **10.** יְאֹר signifies a *river*, sometimes even applied to the Nile. In the pl. *streams* of any kind, as the waters drawn off from the mine. *His eye beholdeth*, i. e. what is brought to light, the waters being drained away. **11.** מִבְּכִי lit. 'from weeping,' poet. for *trickling*. יֹצִא for יֹצִיא. אוֹר for לְאוֹר *to light*.

II. The Supreme Value of Wisdom.

12. וְהַחָכְמָה. The וְ is adversative; *but* or *yet*. אֵי־זֶה ... מֵאַיִן see § 272, pp. 139, 142. **13.** עֶרְכָּהּ. LXX *ὁδὸν αὐτῆς*, 'the way to it.' But *price* or *value* is the more usual meaning, and in better accord with the connection. Wisdom is unknown as an article of commerce in the world's markets. **14.** תְּהוֹם *the abyss*, the mysterious depth below earth and ocean. **15.** יִתַּן pual of נָתַן. סְגוֹר from סָגַר *to shut up* (often in qal ptc. pass. with זָהָב *gold*, and rendered *pure* 1 Kings vi. 20, etc.) *treasure*, as R.V. marg. תַּחְתֶּיהָ prep. with suff., *instead of it*. יִשָּׁקֵל *weighed* = *paid*. **16.** תִּסָּלֶה pual of סָלָה *to suspend* (as a balance), hence *to weigh*, *value*. בֶּתֶם a poetic word for זָהָב. **17.** לֹא־יַעַרְכֶנָּהּ (qal עָרַךְ) lit.

18. רָאמוֹת וְגָבִישׁ לֹא יִזָּכֵר וּמָשְׁךְ חָכְמָה מִפְּנִינִים׃
19. לֹא־יַעַרְכֶנָּה פִּטְדַת־כּוּשׁ בְּכֶתֶם טָהוֹר לֹא תְסֻלָּה׃
20. וְהַחָכְמָה מֵאַיִן תָּבוֹא וְאֵי־זֶה מְקוֹם בִּינָה׃
21. וְנֶעְלָמָה מֵעֵינֵי כָל־חָי וּמֵעוֹף הַשָּׁמַיִם נִסְתָּרָה׃
22. אֲבַדּוֹן וָמָוֶת אָמְרוּ בְאָזְנֵינוּ שָׁמַעְנוּ שִׁמְעָהּ׃
23. אֱלֹהִים הֵבִין דַּרְכָּהּ וְהוּא יָדַע אֶת־מְקוֹמָהּ׃
24. כִּי־הוּא לִקְצוֹת־הָאָרֶץ יַבִּיט תַּחַת כָּל־הַשָּׁמַיִם
יִרְאֶה׃ 25. לַעֲשׂוֹת לָרוּחַ מִשְׁקָל וּמַיִם תִּכֵּן בְּמִדָּה׃
26. בַּעֲשֹׂתוֹ לַמָּטָר חֹק וְדֶרֶךְ לַחֲזִיז קֹלוֹת׃ 27. אָז
רָאָהּ וַיְסַפְּרָהּ הֱכִינָהּ וְגַם־חֲקָרָהּ׃ 28. וַיֹּאמֶר לָאָדָם
הֵן יִרְאַת אֲדֹנָי הִיא חָכְמָה וְסוּר מֵרַע בִּינָה׃

(one) *shall not compare to it* (suff. for dat. = לָהּ) impers. const. for passive, § 276 *e*. וְכוּכִית only here; from נָקָה *to be pure, transparent;* hence prob. = *glass*, very precious in ancient times. ו copulative carries on the negation. כְּלִי sing. as collective, *jewellery of:* but some copies have כֵּלִי *jewels* or *vessels of*. 18. גָּבִישׁ lit. *what is frozen*, hence the ice-like *crystal*. 19. כּוּשׁ the land of the 'dark-coloured,' *Ethiopia;* a term including all equatorial countries. 20. See ver. 12. A repetition which introduces a new line of thought. 21. וְנֶעְלָמָה. The וְ introduces the answer, and might be rendered *seeing that*. See § 298. וּמֵעוֹף *from birds* (collective), as media of divination. 22. אֲבַדּוֹן *Destruction*, personified. מָוֶת, as שְׁאוֹל elsewhere, *the realms of the dead*. שִׁמְעָהּ *a rumour of it* (only), not its reality. Comp. Ecl. ix. 10. 23. דַּרְכָּהּ *the way to it*. וְהוּא emphatic, § 276 *c*, *it is He who*. So in next verse. 25. לַעֲשׂוֹת inf. const. *to make;* the result of His 'looking.' רוּחַ here *wind*, from the parallelism *weight;* in modern language, *force and pressure*. תִּכֵּן the construction changed; *yea*, וְ) *He determined* (piel of תָּכַן). 26. קֹלוֹת *voices*, hence *thunder*. 27. רָאָהּ (the ה is acc., *her;* the ה of the verb disappearing). He *saw* Wisdom when He *created* the world. Wisdom is eternal. וְגַם *yea verily*. 28. יִרְאַת elsewhere used with אֱלֹהִים, as Gen. xx. 11; or with יהוה, as Prov. i. 7; ix. 10. אֲדֹנָי *the Lord*, i. e. of all creation.

314. PROVERBS XXXI. 10–31.

THE EXCELLENT WOMAN.

(*An Acrostic.*)

10. אֵשֶׁת־חַיִל מִי יִמְצָא וְרָחֹק מִפְּנִינִים מִכְרָהּ׃
11. בָּטַח בָּהּ לֵב בַּעְלָהּ וְשָׁלָל לֹא יֶחְסָר׃
12. גְּמָלַתְהוּ טוֹב וְלֹא־רָע כֹּל יְמֵי חַיֶּיהָ׃
13. דָּרְשָׁה צֶמֶר וּפִשְׁתִּים וַתַּעַשׂ בְּחֵפֶץ כַּפֶּיהָ׃
14. הָיְתָה כָּאֳנִיּוֹת סוֹחֵר מֵמֶרְחָק תָּבִיא לַחְמָהּ׃
15. וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ׃
16. זָמְמָה שָׂדֶה וַתִּקָּחֵהוּ מִפְּרִי כַפֶּיהָ נָטְעָה כָּרֶם׃
17. חָגְרָה בְעוֹז מָתְנֶיהָ וַתְּאַמֵּץ זְרוֹעֹתֶיהָ׃
18. טָעֲמָה כִּי־טוֹב סַחְרָהּ לֹא־יִכְבֶּה בַלַּיְלָה* נֵרָהּ׃
19. יָדֶיהָ שִׁלְּחָה בַכִּישׁוֹר וְכַפֶּיהָ תָּמְכוּ פָלֶךְ׃

בלילה קרי, ver. 18. נטעה קרי, ver. 16.

PROVERBS XXXI. 10–31.

These twenty-two verses begin with successive letters of the alphabet. Compare Pss. ix and x, xxv, xxxiv, xxxvii (alternate verses), cxix (in sections of 8), cxlv; Lam. i–iv. But in some of these the alphabet is incomplete.

10. חַיִל of physical, then of moral qualities (so in ver. 29); cf. Lat. *virtus*. וְרָחֹק. For logical force of וְ see § 298. **11.** Here, and in the following verses, the pfs. denote completeness, and may be rendered by the present; followed by impfs. to express repetition. Cf. § 278 *b*. שָׁלָל subj. of the verb לֹא understood. **13.** בְּחֵפֶץ כַּפֶּיהָ lit. *with the good pleasure of her hands*, i. e. *willingly*. Or (less likely) 'according to the good pleasure,' etc., i. e. *as seems to her best*. **15.** בְּעוֹד *while yet* (it is); cf. 2 Sam. xii. 22; Job xxix. 5; Jer. xv. 9. **16.** זָמְמָה a verb ע״ע here inflected regularly. תִּקָּחֵהוּ impf. qal of לָקַח with suff. נָטְעָה add ה as *q^erî*: 3 f. *she planteth*. **18.** טָעֲמָה lit. *tasteth; perceiveth*. בַּלַּיְלָה see *q^erî*. **19.** כִּישׁוֹר (only here) prob. 'the upright,' i. e. the *distaff*.

20. כַּפָּהּ פָּרְשָׂה לֶעָנִי וְיָדֶיהָ שִׁלְּחָה לָאֶבְיוֹן׃
21. לֹא־תִירָא לְבֵיתָהּ מִשֶּׁלֶג כִּי כָל־בֵּיתָהּ לָבֻשׁ שָׁנִים׃
22. מַרְבַדִּים עָשְׂתָה־לָּהּ שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁהּ׃
23. נוֹדָע בַּשְּׁעָרִים בַּעְלָהּ בְּשִׁבְתּוֹ עִם־זִקְנֵי־אָרֶץ׃
24. סָדִין עָשְׂתָה וַתִּמְכֹּר וַחֲגוֹר נָתְנָה לַכְּנַעֲנִי׃
25. עֹז־וְהָדָר לְבוּשָׁהּ וַתִּשְׂחַק לְיוֹם אַחֲרוֹן׃
26. פִּיהָ פָּתְחָה בְחָכְמָה וְתוֹרַת־חֶסֶד עַל־לְשׁוֹנָהּ׃
27. צוֹפִיָּה הֲלִיכוֹת בֵּיתָהּ וְלֶחֶם עַצְלוּת לֹא תֹאכֵל׃
28. קָמוּ בָנֶיהָ וַיְאַשְּׁרוּהָ בַּעְלָהּ וַיְהַלְלָהּ׃
29. רַבּוֹת בָּנוֹת עָשׂוּ חַיִל וְאַתְּ עָלִית עַל־כֻּלָּנָה׃
30. שֶׁקֶר הַחֵן וְהֶבֶל הַיֹּפִי אִשָּׁה יִרְאַת־יְהוָה הִיא תִתְהַלָּל׃
31. תְּנוּ־לָהּ מִפְּרִי יָדֶיהָ וִיהַלְלוּהָ בַשְּׁעָרִים מַעֲשֶׂיהָ׃

הליכות קרי, ver. 27.

20. לָעָנִי the prep. takes the vowel of the art. 21. שָׁנִים *scarlet;* apparently, however, referring to warmth rather than to colour. The LXX evidently read שְׁנַיִם *double* (*δισσάς*), thick clothing. 22. מַרְבַדִּים *coverlets* (ב without daghesh). שֵׁשׁ *fine linen*, an Egyptian word. אַרְגָּמָן *purple*. 23. בְּשִׁבְתּוֹ *in his sitting = when he sitteth*. 24. סָדִין *linen clothing* (*σινδών*), perhaps from *Sindhu*, the Indus. חֲגוֹר *a girdle*. לַכְּנַעֲנִי *to the Canaanite*, or Phoenician trader; both terms collective. Commerce by barter is indicated (נָתְנָה). 27. צוֹפִיָּה f. ptc. *watching*. הֲלִיכוֹת the *yodh* probably transposed by accident, see *q^ᵉrî, steps;* hence generally 'ways.' עַצְלוּת *idleness*, only here and (dual) Eccl. x. 18. 28. Understand *rises up* in the second member of the verse. 29. The testimony of her husband. רַבּוֹת in an emphatic position. כֻּלָּנָה for כֻּלָּן lengthened in pause. 30. אִשָּׁה (nom. abs., § 288 *a*) here more emphatic without expressed connective. יִרְאַת־ f. const. of noun יִרְא *she who fears* (the only reference to religion in the delineation, and the crowning praise). 31. תְּנוּ־לָהּ *give ye to her*, i. e. let herself also have some benefit from (מִן) her labour for others. יְהַלְלוּ impf. piel, omitting daghesh in second rad. *In the gates*, i. e. 'among the people,' in their usual place of concourse.

315. ISAIAH V. 1–7.

PARABLE OF THE UNFRUITFUL VINEYARD.

1. אָשִׁירָה נָּא לִידִידִי שִׁירַת דּוֹדִי לְכַרְמוֹ כֶּרֶם הָיָה
לִידִידִי בְּקֶרֶן בֶּן־שָׁמֶן: 2. וַיְעַזְּקֵהוּ וַיְסַקְּלֵהוּ וַיִּטָּעֵהוּ
שֹׂרֵק וַיִּבֶן מִגְדָּל בְּתוֹכוֹ וְגַם־יֶקֶב חָצֵב בּוֹ וַיְקַו לַעֲשׂוֹת
עֲנָבִים וַיַּעַשׂ בְּאֻשִׁים: 3. וְעַתָּה יוֹשֵׁב יְרוּשָׁלַם וְאִישׁ
יְהוּדָה שִׁפְטוּ־נָא בֵּינִי וּבֵין כַּרְמִי: 4. מַה־לַּעֲשׂוֹת עוֹד
לְכַרְמִי וְלֹא עָשִׂיתִי בּוֹ מַדּוּעַ קִוֵּיתִי לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ
בְּאֻשִׁים: 5. וְעַתָּה אוֹדִיעָה־נָּא אֶתְכֶם אֵת אֲשֶׁר־אֲנִי
עֹשֶׂה לְכַרְמִי הָסֵר מְשׂוּכָּתוֹ וְהָיֶה לְבָעֵר פָּרֹץ גְּדֵרוֹ
וְהָיָה לְמִרְמָס: 6. וַאֲשִׁיתֵהוּ בָתָה לֹא יִזָּמֵר וְלֹא יֵעָדֵר

הכ׳ ברגש, ver. 5.

ISAIAH V. 1–7.

1. אָשִׁירָה cohortative. נָּא *come now.* לִידִידִי *for my Beloved.* שִׁירַת דּוֹדִי perhaps should read שׁ״ דּוֹדִים *a song of loves,* 'a love-song,' *Lowth,* al. לְכַרְמוֹ *respecting his vineyard:* note the several meanings of לְ in this verse. בְּקֶרֶן בֶּן־שָׁמֶן *on a horn* (hill-top) *the son of oil,* 'richly-nourished.' בֶּן sometimes applied to things without life. **2.** וַיְעַזְּקֵהוּ *and he digged it* (as R.V. marg.). וַיְסַקְּלֵהוּ verb with double acc. § 277 *c.* שֹׂרֵק *the choicest vine.* וַיְקַו impf. piel of קָוָה. בְּאֻשִׁים understand עֲנָבִים *grapes.* **3.** יוֹשֵׁב and אִישׁ collective. בֵּין the prep. repeated. **4.** מַה־לַּעֲשׂוֹת *what* (is there) *to do?* (inf. const.) in our idiom, 'what can be done?' וְלֹא etc. *and* (which) *I have not done in it?* For use of וְ see § 298. מַדּוּעַ קִוֵּיתִי *why did I expect, and,* etc.? 'Wherefore, when I expected . . . did it bring forth,' etc.? **5.** *And now let me tell you what I,* etc. Two accusatives, both with אֵת. אֲנִי emphatic. עֹשֶׂה ptc., (am) *doing = about to do.* הָסֵר inf. abs. hiph. of סוּר, § 284. מְשׂוּכָּתוֹ the Massoretic note calls attention to the anomalous daghesh in כ. לְבָעֵר inf. piel *for consuming with fire.* לְ after הָיָה has the force of *becoming,* § 273. פָּרֹץ inf. abs. **6.** וַאֲשִׁיתֵהוּ בָתָה *and I will make it a desolation.* מֵהַמְטִיר *from raining,*

וְעָלָה שָׁמִיר וְשַׁיִת וְעַל הֶעָבִים אֲצַוֶּה מֵהַמְטִיר עָלָיו
מָטָר׃ 7. כִּי כֶרֶם יְהוָה צְבָאוֹת בֵּית יִשְׂרָאֵל וְאִישׁ
יְהוּדָה נְטַע שַׁעֲשׁוּעָיו וַיְקַו לְמִשְׁפָּט וְהִנֵּה מִשְׂפָּח לִצְדָקָה
וְהִנֵּה צְעָקָה׃

316. ISAIAH XXXV.

THE GLORIOUS RETURN.

1. יְשִׂשׂוֹם מִדְבָּר וְצִיָּה וְתָגֵל עֲרָבָה וְתִפְרַח כַּחֲבַצָּלֶת׃
2. פָּרֹחַ תִּפְרַח וְתָגֵל אַף גִּילַת וְרִנָּן כְּבוֹד הַלְּבָנוֹן נִתַּן־
לָהּ הֲדַר הַכַּרְמֶל וְהַשָּׁרוֹן הֵמָּה יִרְאוּ כְּבוֹד־יְהוָה הֲדַר
אֱלֹהֵינוּ׃ 3. חַזְקוּ יָדַיִם רָפוֹת וּבִרְכַּיִם כֹּשְׁלוֹת אַמֵּצוּ׃
4. אִמְרוּ לְנִמְהֲרֵי־לֵב חִזְקוּ אַל־תִּירָאוּ הִנֵּה אֱלֹהֵיכֶם
נָקָם יָבוֹא גְּמוּל אֱלֹהִים הוּא יָבוֹא וְיוֹשִׁיעֲכֶם׃ 5. אָז

'so that they (the clouds) shall not rain.' מָטָר cognate acc. § 277 *b*. 7. נְטַע שַׁעֲשׁוּעָיו *the plant of His delights*, 'His pleasant plant'; see § 294. The close is a double paronomasia; מִשְׂפָּח and מִשְׁפָּט; צְדָקָה and צְעָקָה: as frequently in Isaiah.

ISAIAH XXXV.

1. יְשִׂשׂוֹם A.V. 'shall be glad *for them*,' taking ם as a pronominal suffix. Better to take וֹם for וֹן, the ן being assimilated to the מ following, as Num. iii. 49 פְּדוּיֹם. 'Instead of the plural forms in וֹת, there are, especially in the older books, over 300 forms with the fuller ending וֹן (with *nun paragogicum*) always bearing the tone.'—*Gesenius*. R.V., simply, *shall be glad*. חֲבַצֶּלֶת *the narcissus*. 2. גִּילַת noun of kindred stem in the const. state strengthening the sense of the verb, like inf. abs., connected with רַנֵּן inf. (piel) as noun: *it shall rejoice even* (with) *rejoicing and song*. הֵמָּה *they*, i. e. 'Lebanon, Carmel and Sharon, with the wilderness.'—*Delitzsch*. 4. נָקָם in apposition with אֱלֹהֵיכֶם *your God will come* (as) *Vengeance*, i.e. in that character. גְּמוּל אֱלֹהִים lit. *a recompense of God, or* 'a mighty or divine recompense.' וְיוֹשִׁיעֲכֶם impf. hiph. (jussive

תִּפָּקַחְנָה עֵינֵי עִוְרִים וְאָזְנֵי חֵרְשִׁים תְּפַתַּחְנָה׃ 6. אָז
יְדַלֵּג כָּאַיָּל פִּסֵּחַ וְתָרֹן לְשׁוֹן אִלֵּם כִּי־נִבְקְעוּ בַמִּדְבָּר מַיִם
וּנְחָלִים בָּעֲרָבָה׃ 7. וְהָיָה הַשָּׁרָב לַאֲגַם וְצִמָּאוֹן
לְמַבּוּעֵי מָיִם בְּנְוֵה תַנִּים רִבְצָהּ חָצִיר לְקָנֶה וָגֹמֶא׃
8. וְהָיְתָה־שָּׁם מַסְלוּל וְדֶרֶךְ וְדֶרֶךְ הַקֹּדֶשׁ יִקָּרֵא לָהּ לֹא־
יַעַבְרֶנּוּ טָמֵא וְהוּא־לָמוֹ הֹלֵךְ דֶּרֶךְ וְאִוֶּלִים לֹא יִתְעוּ׃
9. לֹא־יִהְיֶה שָׁם אַרְיֵה וּפְרִיץ חַיּוֹת בַּל־יַעֲלֻנָּה לֹא
תִמָּצֵא שָׁם וְהָלְכוּ גְּאוּלִים׃ 10. וּפְדוּיֵי יְהוָה יְשֻׁבוּן
וּבָאוּ צִיּוֹן בְּרִנָּה וְשִׂמְחַת עוֹלָם עַל־רֹאשָׁם שָׂשׂוֹן וְשִׂמְחָה
יַשִּׂיגוּ וְנָסוּ יָגוֹן וַאֲנָחָה׃

CHAPTER V.

PASSAGES FROM THE NEW TESTAMENT.

317. The renderings are partly from the version of Dr. Delitzsch (*British and Foreign Bible Society*, 1885), and partly from that by the Revds. Dr. Ginsburg and Isaac Salkinson (*Trinitarian Bible Society*, 1891). By permission.

form). 7. הַשָּׁרָב *the mirage.* תַּנִּים *jackals.* רִבְצָהּ *its* (their) *lair*, fem. suff. (regarding תַּנִּים as collective: 'Plural names of animals are often treated as fem. sing.'—*Gesenius*). חָצִיר with לְ following, must mean an *enclosure*, or *court*, *for*, as R.V. marg. (cf. xxxiv. 13). 8. מַסְלוּל (from סָלַל *to cast up*) only here; *a highway.* הַקֹּדֶשׁ perhaps *the Sanctuary.* וְהוּא־לָמוֹ *and He* (shall be) *with them*, as R.V. marg. (or *for them*). The rendering, *it* (i. e. the way) *shall be for them*, is allowable; but it is not easy to decide who are meant by *them.* Either understand the persons mentioned vers. 6, 7, or, by implication, those contrasted with טָמֵא, the impure person. הֹלֵךְ דֶּרֶךְ nom. abs. *As for him that walketh* (in) *the way—even fools*, etc. 9. פָּרִיץ חַיּוֹת *the violent among beasts* (adj. const.), superlative § 294 *e.* 10. פְּדוּיֵי pl. const., ptc. pass. of פָּדָה. יָשֻׁבוּן for the final ן see on ver. 1. Compare ch. li. 11.

As the accents are not employed, punctuation and emphasis must be supplied by the reader. The necessity of frequent periphrasis instructively illustrates the difference between the language of the Old Testament and that of the New; while the renderings occasionally bring out the meaning of a passage with striking force.

318. MATTHEW V. 1–12.

THE BEATITUDES.

(*Ginsburg and Salkinson.*)

1. וַיְהִי כַּאֲשֶׁר רָאָה אֶת־הֲמוֹן הָעָם וַיַּעַל אֶל־הָהָר
וַיֵּשֶׁב שָׁם וַיִּגְּשׁוּ אֵלָיו תַּלְמִידָיו׃ 2. וַיִּפְתַּח אֶת־פִּיהוּ
וַיֹּורֵם לָהֶם לֵאמֹר׃
3. אַשְׁרֵי עֲנִיֵּי הָרוּחַ כִּי לָהֶם מַלְכוּת הַשָּׁמָיִם׃
4. אַשְׁרֵי הַמִּתְאַבְּלִים כִּי־הֵם יְנֻחָמוּ׃
5. אַשְׁרֵי הֲעַנָוִים כִּי־הֵם יִירְשׁוּ־אָרֶץ׃
6. אַשְׁרֵי הָרְעֵבִים וְהַצְּמֵאִים לִצְדָקָה כִּי־הֵם יִרְוָיֻן׃
7. אַשְׁרֵי בַּעֲלֵי־רַחֲמִים כִּי־הֵם יְרֻחָמוּ׃
8. אַשְׁרֵי בָּרֵי לֵבָב כִּי־הֵם יֶחֱזוּ אֶת־אֱלֹהִים׃
9. אַשְׁרֵי עֹשֵׂי שָׁלוֹם כִּי־הֵם יִקָּרְאוּ בְּנֵי־אֱלֹהִים׃

MATTHEW V. 1–12.

1. וַיַּעַל fut. apoc. qal of עָלָה; for ו see § 298. הָהָר art. as in Gk. τὸ ὄρος. תַּלְמִיד n. m. *disciple*, only once in O.T., 1 Chron. xxv. 8, often in modern Heb. **3.** רוּחַ infreq. with art. in O.T. (Delitzsch has עֲנִיֵּי רוּחַ). **4.** הֵם and in following vers. emphatic, as in Gk. αὐτοί. **5.** הָעֲנָוִים etc., as in Ps. xxxvii. 11. **7.** בַּעֲלֵי־רַחֲמִים the possessor of any quality is sometimes called its 'lord.' Delitzsch has simply הָרַחֲמָנִים (only

10. אַשְׁרֵי הַנִּרְדָּפִים עֵקֶב צִדְקָתָם כִּי לָהֶם מַלְכוּת
הַשָּׁמָיִם׃

11. אַשְׁרֵיכֶם אִם־יֶחֶרְפוּ אִם־יִרְדְּפוּ אֶתְכֶם
וּבַשֶּׁקֶר יָבִיאוּ דִּבַּתְכֶם רָעָה בַּעֲבוּר שְׁמִי׃

12. שִׂישׂוּ וְגִילוּ כִּי שְׂכַרְכֶם הַרְבֵּה מְאֹד בַּשָּׁמָיִם
כִּי־כֵן רָדְפוּ אֶת־הַנְּבִיאִים אֲשֶׁר הָיוּ לִפְנֵיכֶם׃

319. MATTHEW VI. 9–13.

THE LORD'S PRAYER.

(*Delitzsch.*)

9. כֹּה תִתְפַּלְלוּ אָבִינוּ שֶׁבַּשָּׁמַיִם יִתְקַדַּשׁ שְׁמֶךָ׃

10. תָּבֹא מַלְכוּתֶךָ יֵעָשֶׂה רְצוֹנְךָ כְּמוֹ בַשָּׁמַיִם כֵּן
בָּאָרֶץ׃ 11. אֶת־לֶחֶם חֻקֵּנוּ תֵּן־לָנוּ הַיּוֹם׃ 12. וּסְלַח־
לָנוּ אֶת־חֹבוֹתֵינוּ כַּאֲשֶׁר סָלַחְנוּ גַּם־אֲנַחְנוּ לְחַיָּבֵינוּ׃

Lam. iv. 10 in O. T.). **10.** עֵקֶב noun (end, consequence) as prep. *because of* (Delitzsch has עַל־דְּבַר). צִדְקָתָם *their righteousness* (a gloss on orig.). **11.** בַּשֶּׁקֶר as Jer. v. 31, etc. (with art.) 'in falsehood' (falsely). יָבִיאוּ דִּבַּתְכֶם רָעָה *bring your evil report* (comp. Gen. xxxvii. 2), i. e. an evil report of you. **12.** הַרְבֵּה inf. abs. hiph. of רָבָה used adverbially. See Gen. xv. 1. שָׁמַיִם in pause for שָׁמָיִם.

MATTHEW VI. 9–13.

9. תִתְפַּלְלוּ *qamets* in pause for *pathach*, p. 83, *Obs.* שֶׁבַּשָּׁמַיִם. The prefix שֶׁ with daghesh following is for אֲשֶׁר in later Heb. שְׁמֶךָ pause form. **11.** חֻקֵּנוּ *our portion*, from חקק § 155, comp. Prov. xxx. 8. [The Gk. ἐπιούσιος is of doubtful meaning: the Heb. is probably a paraphrase

13. וְאַל־תְּבִיאֵנוּ לִידֵי נִסָּיוֹן כִּי אִם־חַלְּצֵנוּ מִן־הָרָע
[כִּי לְךָ הַמַּמְלָכָה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת לְעוֹלְמֵי
עוֹלָמִים אָמֵן] :

320. JOHN XV. 1–9.

THE TRUE VINE.

(*Delitzsch.*)

1. אָנֹכִי הַגֶּפֶן הָאֲמִתִּית וְאָבִי הוּא הַכֹּרֵם : 2. כָּל־
שָׂרִיג בִּי אֲשֶׁר אֵינֶנּוּ עֹשֶׂה־פְּרִי יְסִירֵנּוּ וַאֲשֶׁר יַעֲשֶׂה
פְּרִי יְטַהֲרֵנּוּ לְהַרְבּוֹת אֶת־פִּרְיוֹ : 3. אַתֶּם כָּעֵת
מְטֻהָרִים בַּעֲבוּר דְּבָרִי אֲשֶׁר דִּבַּרְתִּי אֲלֵיכֶם : 4. עִמְדוּ־
בִי וַאֲנִי בָּכֶם כַּאֲשֶׁר הַשָּׂרִיג בַּל־יַעֲשֶׂה פְּרִי מֵאֵלָיו אִם־
לֹא יַעֲמֹד בַּגֶּפֶן כֵּן גַּם־אַתֶּם אִם־לֹא תַעַמְדוּ בִי :
5. אָנֹכִי הוּא הַגֶּפֶן וְאַתֶּם הַשָּׂרִיגִים הָעֹמֵד בִּי וַאֲנִי בּוֹ
הוּא יַעֲשֶׂה־פְּרִי לָרֹב כִּי בִלְעָדַי לֹא תוּכְלוּן עֲשׂוֹת
מְאוּמָה : 6. אִישׁ אֲשֶׁר לֹא יַעֲמֹד בִּי הֻשְׁלַךְ כַּשָּׂרִיג
הַהוּצָה וַיִּיבָשׁ וְיִלְקְטוּם וַיַּשְׁלִיכוּם אֶל־תּוֹךְ הָאֵשׁ וְהָיָה
לְבָעֵר : 7. וְהָיָה אִם־תַּעַמְדוּ בִי וּדְבָרַי יִהְיוּ בָּכֶם

rather than an exact rendering.] 13. לִידֵי lit. *into the hands of*, used as prep. For the bracketed doxology see R.V. marg. אָמֵן adj. *sure, true*, used adverbially at the beginning or end of an utterance, to confirm it.

JOHN XV. 1–9.

4. כֵּן גַּם־אַתֶּם *thus also* (is it with) *you;* i. e. as neg. precedes, 'no more can ye.' 5. הוּא emphatic. 6. לְבָעֵר inf. piel with prefix. 7. כָּל־חֶפְצְכֶם *according to all your good pleasure*, 'what ye will.' G. and

בְּכָל־חֶפְצֶכֶם תִּשְׁאֲלוּ וְיֵעָשֶׂה לָכֶם : 8. בְּזֹאת נִכְבַּד
אָבִי בַּעֲשׂוֹתְכֶם פְּרִי לָרֹב וִהְיִיתֶם לִי לְתַלְמִידִים :

321. ACTS XIII. 16–26.

ST. PAUL'S ADDRESS TO THE JEWS AT ANTIOCH.

(*Ginsburg and Salkinson.*)

16. וַיַּעֲמֹד פּוֹלוֹס וַיְנַפֵּף יָדוֹ וַיֹּאמַר אַנְשֵׁי יִשְׂרָאֵל
וְגַם־הַיִּרְאִים אֶת־הָאֱלֹהִים שִׁמְעוּנִי : 17. אֱלֹהֵי יִשְׂרָאֵל
אֱלֹהֵי הָעָם הַזֶּה הוּא בָּחַר בַּאֲבוֹתֵינוּ וַיָּרֶם קֶרֶן לָעָם
בְּהִיוֹתָם גֵּרִים בְּאֶרֶץ מִצְרַיִם וְהוּא הוֹצִיאָם מִשָּׁם בִּזְרֹעַ
נְטוּיָה : 18. וַיִּשָּׂא אֹתָם וַיְכַלְכְּלֵם אַרְבָּעִים שָׁנָה בַּמִּדְבָּר :
19. וַיַּשְׁמֵד מִפְּנֵיהֶם שִׁבְעָה גּוֹיִם בְּאֶרֶץ כְּנָעַן וַיִּפֹּל לָהֶם
בַּחֶבֶל אֶת־אַדְמָתָם לִירֻשַּׁת נַחֲלָה : 20. אַחֲרֵי־כֵן נָתַן
לָהֶם שֹׁפְטִים לִשְׁבָטָם כְּאַרְבַּע מֵאוֹת וַחֲמִשִּׁים שָׁנָה
עַד־שְׁמוּאֵל הַנָּבִיא : 21. בְּיָמָיו שָׁאֲלוּ לִמְלֹךְ עֲלֵיהֶם
מֶלֶךְ וְהָאֱלֹהִים נָתַן לָהֶם אֶת־שָׁאוּל בֶּן־קִישׁ אִישׁ יְמִינִי
לְמֶלֶךְ עֲלֵיהֶם אַרְבָּעִים שָׁנָה : 22. וְאַחֲרֵי הַסִירוֹ אֹתוֹ

S. translate כְּכָל־מִשְׁאֲלוֹת לִבְּכֶם *according to all the requests of your heart.* 8. פְּרִי לָרֹב *fruit to abundance*, 'much fruit.' לְתַלְמִידִים the prefix לְ after הָיָה denoting apposition, § 273, *n.* 2.

Acts XIII. 16–26.

16. פּוֹלוֹס Παῦλος in Heb. letters. 17. נָשָׂא generally takes an object with prefix בְּ, as Deut. vii. 6. נַיָּרֶם קֶרֶן לְ *uplifted the horn of* = exalted. בְּהִיוֹתָם inf. const. of הָיָה, pref. and suff. 'in their being,' *when they were.* 18. יְכַלְכְּלֵם redup. piel (polel, § 145*f.*) of כול *nourished.* See Gen. xlv. 11. Gk. *ἐτροφοφόρησεν*, var. reading from *ἐτροποφόρησεν, suffered their manners.* See R.V. and marg. 21. Note the paronomasia שָׁאֲלוּ . . . שָׁאוּל. יְמִינִי an ellipsis for *Benjamin;* Delitzsch בִּנְיָמִן. 22. הַסִירוֹ inf. const. of סוּר with suff., *His removal of him* (אתו). אֲשֶׁר etc.

מִמַּלְכּוּת חֵקִים אֶת־דָּוִד לְמֶלֶךְ עֲלֵיהֶם אֲשֶׁר אָמַר עָלָיו
וַיְעִידֶנּוּ מָצָאתִי אֶת־דָּוִד בֶּן־יִשַׁי אִישׁ כִּלְבָבִי אֲשֶׁר כָּל־
חֶפְצִי יַעֲשֶׂה׃ 23. מִזַּרְעוֹ הֵבִיא הָאֱלֹהִים כְּדָבָרוֹ
אֶת־יֵשׁוּעַ לְיִשְׂרָאֵל לְמוֹשִׁיעַ׃ 24. וַיְהִי אַחֲרֵי קָרָא
יוֹחָנָן אֶל־כָּל־עַם יִשְׂרָאֵל לְתִשׁוּבָה וּלְהִטָּבֵל לְפָנֵי בֹאוֹ׃
25. וּכְכַלּוֹת יוֹחָנָן אֶת־מְרוּצָתוֹ אָמַר וּמַה־תְּחַשְּׁבוּן עָלַי
מִי־אָנִי לֹא אֲנִי הוּא כִּי הִנֵּה אַחֵר בָּא אַחֲרַי וְהוּא
אֲשֶׁר קַלְתִּי מֵהַתֵּר־לוֹ שְׂרוֹךְ נְעָלָיו אֲשֶׁר בְּרַגְלָיו׃
26. אַתֶּם אֲנָשִׁים אַחִים זֶרַע אַבְרָהָם וְכָל־יִרְאֵי
אֱלֹהִים הַנִּמְצָאִים בְּתוֹכְכֶם אֵלֵינוּ דְּבַר הַיְשׁוּעָה
הַזֹּאת שֻׁלּוּחַ׃

322. 1 CORINTHIANS XIII.

ST. PAUL'S DISCOURSE ON LOVE.

(*Delitzsch.*)

1. אִם־בִּלְשׁוֹנוֹת אֲנָשִׁים וּמַלְאָכִים אֲדַבֵּר וְאֵין־בִּי
הָאַהֲבָה הָיִיתִי כְּנְחֹשֶׁת הֹמָה אוֹ כְּצֶלְצַל תְּרוּעָה׃ 2. וְכִי

respecting whom He said and bare witness to him. מָצָאתִי etc., two O.T. passages interwoven, 1 Sam. xiii. 14, Ps. lxxxix. 21. כָּל־חֶפְצִי יַעֲשֶׂה quotation from Isaiah xliv. 28 (spoken there of Cyrus). 23. יֵשׁוּעַ = יְהוֹשֻׁעַ *Jehovah is help*, § 263, in Gk. characters Ἰησοῦ-, with added case-ending. מוֹשִׁיעַ ptc. hiph. (יָשַׁע) as subst., *Saviour*. 24. יוֹחָנָן *Jochanan*, O. T. *John*. 25. וּמַה *And what? τί*; R.V., but others read *τίνα*; מִי as indirect interrog. לֹא אֲנִי הוּא, Gk. *οὐκ εἰμὶ ἐγώ*. הוּא before אֲשֶׁר very emphatic. קַלְתִּי *I am too insignificant*. 26. הַנִּמְצָאִים בְּתוֹכְכֶם *who are found in the midst of you*; an amplification of the Gk. *ἐν ὑμῖν*.

1 CORINTHIANS XIII.

1. הֹמָה f. ptc. qal of הָמָה. 6. שְׂמֵחָה *her rejoicing* (is). עִם *with*,

תִּהְיֶה־לִּי נְבוּאָה וְאֵדַע כָּל־הַסּוֹדוֹת וְכָל־הַדָּעַת וְכִי
תִּהְיֶה־לִּי כָּל־הָאֱמוּנָה עַד כִּי־אַעְתִּיק הָרִים וְאֵין־בִּי
הָאַהֲבָה הָיִיתִי כְּאָיִן׃ 3. וְאִם־אַחֲלֵק אֶת־כָּל־הוֹנִי וְאִם־
אֶתֵּן אֶת־גּוּפִי לִשְׂרֵפָה וְאֵין־בִּי הָאַהֲבָה כָּל־זֹאת לֹא
תוֹעִילֵנִי׃ 4. הָאַהֲבָה מַאֲרֶכֶת־אַף וְעֹשָׂה חֶסֶד הָאַהֲבָה
לֹא תְקַנֵּא הָאַהֲבָה לֹא תִתְפָּאֵר וְלֹא תִתְרוֹמָם׃ 5. לֹא
תַעֲשֶׂה דְּבַר־תִּפְלָה וְלֹא תְבַקֵּשׁ אֶת אֲשֶׁר־לָהּ וְלֹא
תִתְמַרְמַר וְלֹא תַחְשֹׁב הָרָעָה׃ 6. לֹא תִשְׂמַח בָּעַוְלָה כִּי
שִׂמְחָתָהּ עִם־הָאֱמֶת׃ 7. אֶת־כֹּל תִּשָּׂא אֶת־כֹּל תַּאֲמִין
אֶת־כֹּל תְּקַוֶּה וְאֶת־כֹּל תִּסְבֹּל׃ 8. הָאַהֲבָה לֹא־תִבֹּל
לְעוֹלָם אַף־הַנְּבוּאוֹת הֵנָּה תִבָּטֵלְנָה וְהַלְּשׁוֹנוֹת תִּכְלֶינָה
וְהַדַּעַת תִּבָּטֵל׃ 9. כִּי־קְצָת הוּא שֶׁיָּדָעְנוּ וּקְצָת הוּא
שֶׁנִּבָּאנוּ׃ 10. וּכְבוֹא הַתְּמִים אָז עָבוֹר תַּעֲבֹר הַקְּצָת׃
11. כַּאֲשֶׁר הָיִיתִי עוֹלֵל כְּעוֹלֵל דִּבַּרְתִּי כְּעוֹלֵל הָגִיתִי
כְּעוֹלֵל חָשַׁבְתִּי וְכַאֲשֶׁר הָיִיתִי לְאִישׁ הֵסַרְתִּי דִּבְרֵי
הָעוֹלֵל׃ 12. כִּי כָעֵת מַבִּיטִים אֲנַחְנוּ בְּמַרְאָה וּבְחִידוֹת
וְאָז פָּנִים אֶל־פָּנִים׃ 13. כָּעֵת יוֹדֵעַ אֲנִי קְצָתוֹ וְאָז כַּאֲשֶׁר
נוֹדַעְתִּי אֵדַע אַף־אָנִי׃ 14. וְעַתָּה שְׁלֹשׁ־אֵלֶּה תַּעֲמֹדְנָה
הָאֱמוּנָה וְהַתִּקְוָה וְהָאַהֲבָה וְהַגְּדוֹלָה בָהֶן הִיא הָאַהֲבָה׃

as Gk. *συγχαίρει*, see R.V. 9. Lit. *For a part is that which we know*, etc. (שׁ prefix for אֲשֶׁר). G. and S. translate the verse חֵלֶק קָטָן יָדָעְנוּ *a little portion we know*, etc. 10. עָבוֹר inf. abs. with verb, *shall utterly vanish away*. 11. הֵסַרְתִּי hiph. of סוּר. 12. מַרְאָה *vision* means *mirror* in Ex. xxxviii. 8. חִידוֹת plur., *riddles*, sing. in Gk.

323. HEBREWS I.

OPENING OF THE EPISTLE TO THE HEBREWS.

(*Delitzsch.*)

1. הָאֱלֹהִים אֲשֶׁר־דִּבֶּר מִקֶּדֶם פְּעָמִים רַבּוֹת וּבְפָנִים
שׁנִים אֶל־אֲבֹתֵינוּ בְּיַד הַנְּבִיאִים דִּבֶּר אֵלֵינוּ בְּאַחֲרִית
הַיָּמִים הָאֵלֶּה בְּיַד בְּנוֹ׃ 2. אֲשֶׁר־נָתַנוֹ לְיוֹרֵשׁ כֹּל וְגַם־
עָשָׂה בְיָדוֹ אֶת־הָעוֹלָמוֹת׃ 3. וְהוּא זֹהַר כְּבוֹדוֹ וְצֶלֶם
יְשׁוּתוֹ וְנוֹשֵׂא כֹל בִּדְבַר גְּבוּרָתוֹ וְאַחֲרֵי עֲשׂתוֹ בְנַפְשׁוֹ
טָהֳרַת חַטֹּאתֵינוּ יָשַׁב לִימִין הַגְּדֻלָּה בַּמְּרוֹמִים׃ 4. וַיִּגְדַּל
מְאֹד מִן־הַמַּלְאָכִים כַּאֲשֶׁר הִשֵּׁם אֲשֶׁר נָחֲלוֹ יָקָר הוּא
מִשֶּׁלָּהֶם׃ 5. כִּי אֶל־מִי מִן־הַמַּלְאָכִים אָמַר מֵעוֹלָם בְּנִי
אַתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ וְעוֹד אֲנִי אֶהְיֶה־לּוֹ לְאָב וְהוּא
יִהְיֶה־לִּי לְבֵן׃ 6. וּבַהֲבִיאוֹ אֶת־הַבְּכוֹר שֵׁנִית לָעוֹלָם אֹמֵר
וְהִשְׁתַּחֲווּ־לוֹ כָּל־אֱלֹהִים׃ 7. הֵן עַל־הַמַּלְאָכִים הוּא
אֹמֵר עֹשֶׂה מַלְאָכָיו רוּחוֹת מְשָׁרְתָיו אֵשׁ לֹהֵט׃ 8. אַךְ

HEBREWS I.

1. הָאֱלֹהִים with art.; *the true God*, ὁ Θεός. פְּעָמִים *c.* noun, without prep., *times*, acc., § 291 *b*. פָּנִים in later Heb., *manners*. שׁנִים ptc. plur. of שָׁנָה *to repeat*. בְּיַד *by means of*; Gk. ἐν. בְּאַחֲרִית הַיָּמִים *in the end of the days*, a prophetic formula, Gen. xlix. 1, Isa. ii. 2, etc. בְּנוֹ the possessive in Gk. See R.V. marg. **2.** הָעוֹלָמוֹת, Gk. τοὺς αἰῶνας. **3.** יְשׁוּתוֹ *substance* (not in O.T.), Gk. ὑπόστασις. **4.** מִשֶּׁלָּהֶם *than that which* (שֶׁ for אֲשֶׁר) *is theirs*. **5.** מֵעוֹלָם a free translation of ποτέ, *ever*. Quotations from Ps. ii. 7; 2 Sam. vii. 14. **6.** שֵׁנִית *a second time* (Del. applies this to the Resurrection). לָעוֹלָם *to the age*, the world of men, οἰκουμένην. See Ps. xcvii. 7 (אֱלֹהִים, LXX ἄγγελοι). **7.** הֵן in later Heb. *surely*. Here corresponding with אַךְ ver. 8, as μὲν . . . δέ. עַל *with reference to* = πρός. See Ps. civ. 4. מְשָׁרְתָיו ptc. piel of שָׁרַת (not used in qal).

עַל־הַבֵּן אֹמַר כִּסְאֲךָ אֱלֹהִים עוֹלָם וָעֶד שֵׁבֶט מִישׁר שֵׁבֶט
מַלְכוּתֶךָ׃ 9. אָהַבְתָּ צֶדֶק וַתִּשְׂנָא רֶשַׁע עַל־כֵּן מְשָׁחֲךָ
אֱלֹהִים אֱלֹהֶיךָ שֶׁמֶן שָׂשׂוֹן מֵחֲבֵרֶיךָ׃ 10. וְעוֹר אַתָּה
אֲדֹנָי לְבָנִים הָאָרֶץ יָסַדְתָּ וּמַעֲשֵׂה יָדֶיךָ שָׁמָיִם׃ 11. הֵמָּה
יֹאבֵדוּ וְאַתָּה תַעֲמֹד וְכֻלָּם כַּבֶּגֶד יִבְלוּ׃ 12. כַּלְבוּשׁ
תַּחֲלִיפֵם וְיַחֲלֹפוּ וְאַתָּה הוּא וּשְׁנוֹתֶיךָ לֹא יִתָּמּוּ׃
13. וְאֶל־מִי מִן־הַמַּלְאָכִים אָמַר מֵיעוֹלָם שֵׁב לִימִינִי עַד־
אָשִׁית אֹיְבֶיךָ הֲדֹם לְרַגְלֶיךָ׃ 14. הֲלֹא־הֵם כֻּלָּם
רוּחוֹת מְשָׁרֵת שְׁלוּחִים לְעָזְרָה בְּעַד הָעֲתִידִים לָרֶשֶׁת
אֶת־הַיְשׁוּעָה׃

324. HEBREWS XII. 18–29.

CHRISTIAN PRIVILEGES.

(*Delitzsch.*)

18. כִּי לֹא־בָאתֶם אֶל־הַר נִמְשָׁשׁ וּבֹעֵר בָּאֵשׁ וְלֹא
אֶל־עָנָן וַעֲרָפֶל וְסַעֲרָה׃ 19. וְלֹא לְקוֹל שׁוֹפָר וּלְקוֹל

8. אֱלֹהִים voc. See Ps. xlv. 7, 8. **10–12.** See Ps. cii. 26–28. The quotation begins at לָבָנִים, LXX *κατ' ἀρχάς*. *Lord* might have been rendered יהוה according to the tone of the Psalm, or, as preferred by Del., אֲדֹנָי. תַּחֲלִיפֵם, וְיַחֲלֹפוּ the same verb in hiph. act. and qal intrans., *Thou shalt change them, and they shall change.* The Gk. has two verbs, *ἑλίξεις, ἀλλαγήσονται.* וְאַתָּה הוּא *and Thou art He*, as Isa. xlvi. 4. לֹא יִתָּמּוּ *shall not be completed* (תָּמַם), i. e. 'there shall now be an end to them,' expressed by the Gk. *οὐκ ἐκλείψουσιν*, 'shall not fail.' **13.** See Ps. cx. 1. **14.** רוּחוֹת מְשָׁרֵת *spirits of the ministry* (inf. piel). שְׁלוּחִים m. 'constructio ad sensum,' § 294. לְעָזְרָה *for the aid.* The former word generally denotes *Divine service*, the latter *help to men.* בְּעַד Gk. *διά*, with acc., *for the sake of.* הָעֲתִידִים *those who are prepared*, or *ready* (adj.). לָרֶשֶׁת inf. const. of יָרַשׁ. הַיְשׁוּעָה *the salvation*, emphatic (art. not in Gk.).

HEBREWS XII. 18-29.

18. נִמְשָׁשׁ niph. not in O. T., *touched*, 'palpable.' **19.** שֶׁלֹּא *that not*

הַדְּבָרִים אֲשֶׁר שָׁמְעוּ בְּקִשּׁוּ שֶׁלֹּא יוֹסִיף לְדַבֵּר עִמָּהֶם
עוֹד׃ 20. כִּי לֹא־יָכְלוּ לָשֵׂאת אֵת אֲשֶׁר צֻוּ וְאִם־
בְּהֵמָה תִּגַּע בָּהָר סָקֹל תִּסָּקֵל [אוֹ־יָרֹה תִּירֶה בַּחִצִּים]׃
21. וְהַמַּרְאֶה הָיָה נוֹרָא עַד־מְאֹד וַיֹּאמֶר מֹשֶׁה יָגַרְתִּי
וְחָרַדְתִּי׃ 22. כִּי אִם־בָּאתֶם אֶל־הַר צִיּוֹן וְאֶל־עִיר
אֱלֹהִים חַיִּים אֶל־יְרוּשָׁלַיִם שָׁבַשָּׁמָיִם׃ 23. וְאֶל־עֲצֶרֶת
רִבְבוֹת הַמַּלְאָכִים וַעֲדַת הַבְּכוֹרִים הַכְּתוּבִים בַּשָּׁמָיִם
וְאֶל־אֱלֹהִים שֹׁפֵט הַכֹּל וְאֶל־רוּחוֹת הַצַּדִּיקִים הַנִּשְׁלָמִים׃
24. וְאֶל־יֵשׁוּעַ מֵלִיץ הַבְּרִית הַחֲדָשָׁה וְאֶל־דַּם הַהַזָּאָה
הַמֵּיטִיב דַּבֵּר מִדַּם־הֶבֶל׃ 25. לָכֵן רְאוּ פֶּן־תְּמָאֲנוּ
לִשְׁמֹעַ אֶל־הַמְדַבֵּר כִּי הֵן לֹא נִמְלְטוּ הַמְּאֲנִים לִשְׁמֹעַ
אֶל־הַמְדַבֵּר עִמָּהֶם בָּאָרֶץ אַף כִּי־אֲנַחְנוּ אִם־נִמָּאֵן לִשְׁמֹעַ
בְּקוֹל הַמְדַבֵּר מִן־הַשָּׁמָיִם׃ 26. אֲשֶׁר קוֹלוֹ הִרְעִישׁ אָז
אֶת־הָאָרֶץ וְעַתָּה זֶה הִבְטִיחַ לֵאמֹר עוֹד אַחַת וַאֲנִי
מַרְעִישׁ לֹא לְבַד אֶת־הָאָרֶץ כִּי־גַם אֶת־הַשָּׁמָיִם׃
27. וְזוֹ עוֹד אַחַת שֶׁאָמַר מַשְׁמִיעַ חֲלִיצַת הַנִּרְעָשִׁים אֲשֶׁר

(שֶׁ for אֲשֶׁר). יוֹסִיף etc., lit. *He would add to speak with them again* (pleonastic). 20. לָשֵׂאת inf. const. from נָשָׂא. צֻוּ pual from צָוָה. בָּהָר prep. after verbs of touching, § 277 *c*. סָקֹל inf. abs., § 284 *a*. The bracketed words are omitted in the best copies. 21. עַד־מְאֹד *very exceedingly*, as Gen. xxvii. 33. For the repeated *vav* see § 298. The sense is *so . . . that*. יָגַרְתִּי an *o*-verb; see § 198 *a*. 22. אֱלֹהִים חַיִּים *a living God*, Θεοῦ ζῶντος, more forcible without the article. שֶׁבַּשָּׁמָיִם *which is in the heavens*. 23. עֲצֶרֶת etc., *a festal gathering*, (even) *myriads of the angels*. הַכֹּל 'the whole' = *all*. 24. מֵלִיץ ptc. hiph. of לוּץ. הַמֵּיטִיב דַּבֵּר מִ״ 'that doeth good to speak rather than,' i. e. *that speaketh better*. דָּם is here expressed with הֶבֶל, not in Gk. 25. לָכֵן an addition by way of connective. אַף כִּי elliptical, *how much more* or *how much less*, according to the sense. Prov. xv. 11, Job ix. 14. 26. עוֹד אַחַת etc., quoted, with some variation,

הֵם עֲשׂוּים לְמַעַן יֵעָמֵד אֲשֶׁר אֵינֶנּוּ נִרְעָשׁ׃ 28. לָכֵן
אֲנַחְנוּ הַמְקַבְּלִים מַלְכוּת אֲשֶׁר לֹא תִמּוֹט נֶבְאָה־נָּא
בְּתוֹדָה וְנַעֲבֹד בָּהּ אֶת־הָאֱלֹהִים לְרָצוֹן לוֹ בְּצָנִיעוּת
וּבְיִרְאָה׃ 29. כִּי אֱלֹהֵינוּ אֵשׁ אֹכְלָה הוּא׃

CHAPTER VI.

UNPOINTED PASSAGES.

The Student is recommended, first, to transcribe these passages, fully pointed, with the aid of the notes, and then to translate them into English.

The first two of these passages are from 1 Kings ix and 2 Chron. xxxvi respectively (slightly abridged). A comparison with the Bible text will be useful, not only in testing the student's work, but in illustrating the influence of 'Pause' upon the normal vowels of a word. In these two lessons the *athnach* is inserted as a guide.

325. DIVINE PROMISES AND WARNINGS TO SOLOMON.

1. ויהי ככלות[1] שלמה לבנות את־בית יהוה ואת־
בית המלך ואת כל־חשק[2] שלמה אשר חפץ לעשות׃
2. וירא[3] יהוה אל־שלמה ויאמר אליו שמעתי את־

from Hag. ii. 6, 7 and 21. 28. מְקַבְּלִים (Gk. *παραλαμβάνοντες*) the word from which *Cabbala* is derived (the *received* doctrine). תְּמוֹט with potential force, see § 280. נֶבְאָה־נָּא cohortative, *let us come now.* בָּהּ *with it*, i. e. with reverence. הָאֱלֹהִים with the art., *the true God*, Gk. *τῷ Θεῷ*. לְרָצוֹן adverbial, *acceptably.*

DIVINE PROMISES AND WARNINGS TO SOLOMON.

[1] Inf. piel of כָּלָה. [2] חֶשְׁק *desire, pleasure,* but חָפַץ is perf. qal of an intrans. verb with similar meaning. [3] Niph.

תפלתך[4] ואת־תחנתך[4] אשר התחננה[5] לפני הקדשתי
את־הבית הזה אשר בנתה לשום[6] שמי־שם עד־
עולם והיו עיני ולבי שם כל־הימים׃ 3. ואתה אם
תלך לפני כאשר הלך דוד אביך בתם־[7] לבב וביושר[7]
לעשות ככל אשר צויתיך חקי[8] ומשפטי[8] תשמר׃
4. והקמתי את־כסא ממלכתך על־ישראל לעלם
כאשר דברתי על־דוד אביך לאמר לא־יכרת[9] לך איש
מעל כסא ישראל׃ 5. אם־שוב[10] תשבון אתם ובניכם
מאחרי ולא תשמרו מצותי חקתי אשר נתתי לפניכם
והלכתם ועבדתם אלהים אחרים והשתחויתם להם׃
6. והכרתי[11] את־ישראל מעל פני האדמה אשר נתתי
להם ואת הבית אשר הקדשתי לשמי אשלח[12] מעל
פני והיה ישראל למשל[13] ולשנינה[14] בכל־העמים׃
7. והבית הזה[15] כל־עבר[16] עליו ישם[17] ושרק[18] ואמרו
על־מה[19] עשה יהוה ככה[20] לארץ הזאת ולבית הזה׃
8. ואמרו על אשר עזבו את־יהוה אלהיהם אשר
הוציא את־אבתם מארץ מצרים ויחזיקו[21] באלהים
אחרים וישתחוו להם ויעבדם על־כן הביא יהוה
עליהם את כל־הרעה הזאת׃

[4] Noun ע״ע with ת. [5] Hithp. *he had implored.* [6] 'To join'= cause to dwell. The sense, *I have prepared for myself a holy place.* [7] Subst. תֹּם (adj. תָּם); and subst. יֹשֶׁר *directness, rectitude* (adj. יָשָׁר). [8] Plural, with suff. [9] Impf. niph. The sense, *There shall not fail.* [10] Inf. abs. qal. [11] From כָּרַת. [12] Impf. piel. [13] לְ *for*, with predicative signification. [14] שְׁנִינָה *a taunt, laughing-stock:* from שָׁנַן *sharpen.* [15] Nom. abs. [16] Ptc. qal. [17] יִשֹּׁם impf. qal of שָׁמַם and שָׁמֵם *to be astonished.* [18] = 'hiss,' 'deride.' [19] ='wherefore?' [20] כָּכָה, from כָּה = כֹּה, and כְּ *thus.* Milel, like כָּמָה. [21] *laid hold on* (בְּ).

326. FULFILMENT OF DIVINE THREATENINGS AGAINST JUDAH.

1. בן־עשׂרים ואחת שׁנה צִדְקִיָּהוּ [1] במלְכוֹ ואחת
עשׂרה שׁנה מלך [2] בירוּשׁלם׃ 2. ויעשׂ הרע בעיני
יהוה ככל אשׁר־עשׂה יהויקים [1] ולא נכנע [3] מלפני
יִרְמְיָהוּ [1] הנביא מפי [4] יהוה׃ 3. וגם במלך נְבוּכַדְנֶאצַּר [1]
מרד [5] אשׁר השׁביעו [6] באלהים ויקשׁ [7] את־ערפו ויאמץ [8]
את־לבבו משׁוב [9] אל־יהוה אלהי ישׂראל׃ 4. גם
כל־שׂרי הכהנים והעם הרבו [10] למעל־מעל ככל תעבות [11]
הגוֹים ויטמאו [12] את־בית יהוה אשׁר הקדישׁ בירוּשׁלם׃
5. וישׁלח יהוה אלהי אבותיהם עליהם בידּ־מלאכיו
השׁכם ושׁלוח [13] כי־חמל [14] על־עמו ועל־מעונו [15]׃ 6. ויהיו
מלעֲבים [16] במלאכי האלהים ובוזים [17] דבריו ומתעתעים [18]
בנביאיו עד עלות [19] חמת־יהוה בעמו עד־לאין [20]
מרפא [21]׃ 7. ויעל [22] עליהם את־מלך כשׂדים [23] ויהרג
בחוריהם [24] בחרב בבית מקדשׁם [25] ולא חמל על־בחור
ובתולה [26] זקן וישׁשׁ [27] הכל נתן בידו׃ 8. וכל כלי

FULFILMENT OF DIVINE THREATENINGS AGAINST JUDAH.

[1] Proper name. [2] Verb. [3] Niph., *humbled himself*. [4] = *according to the command* (mouth) *of*. [5] מָרַד (with בְּ = *against*). [6] Hiph. of שָׁבַע, *made to swear*. [7] Impf. hiph. apoc. of קָשָׁה, *stiffen*. [8] Impf. piel. [9] מִן with inf. = 'that not.' [10] Pf. hiph. of רָבָה, lit. *multiplied to transgress transgression*. [11] תּוֹעֵבָה (from תָּעַב) *abominable deed*. [12] Impf. piel. [13] Inf. abs. qal after הַשְׁכֵּם with adverbial force: 'earnestly and constantly.' [14] *He pitied*, 'spared,' with עַל. [15] *Dwelling*, from עוּן. [16] לָעַב (only in hiph.) *mocked*, with בְּ. [17] Ptc. qal. [18] Hithpol. of תָּעַע *derided*, with בְּ. [19] Inf. const. qal of עָלָה. [20] Lit. *till there was nothing of*. [21] מַרְפֵּא (from רָפָא) 'healing,' *help*. [22] Hiph. apoc. [23] *Chaldeans*, בַּשְׂדִּים. [24] בָּחוּר, pl. בַּחוּרִים, *a young man*. [25] מִקְדָּשׁ *holy place*. [26] 'Virgin,' 'young woman.' [27] יָשִׁישׁ *hoary head* = 'the aged.'

בית האלהים הגדולים והקטנים ואוצרות[28] בית יהוה
ואוצרות המלך ושריו הכל הביא בבל[29]: 9. וישרפו
את־בית האלהים וינתצו[30] את חומת ירושלם וכל־
ארמנותיה[31] שרפו באש וכל־כלי מחמדיה[32] להשחית[33]:
10. ויגל[34] השארית[35] מן־החרב אל־בבל ויהיו־לו
ולבניו לעבדים עד־מלך מלכות פרס[36]:

327. EARLY CHRISTIANITY DESCRIBED

(*in a Letter to an Enquiring Heathen*).

V. לעבדי המשיח[1] לא היתה ארץ אחת[2] ולא לשון
ולא משפט אחד להפרדם[3] מכל־האנשים: 2. לא
ישבו[4] בעריהם לברם ולא נלעג[5] לשונם משמוע ולא
סרה דרכם מן האנשים האחרים[6]: 3. לא נמצא
לקחם[7] בחקר[8] האדם וביגיעת[9] הערומים[10] וגם לא

[28] אוֹצָר *treasure.* [29] בָּבֶל *Babylon.* [30] Piel, *broke it down.* [31] אַרְמוֹן *castle, palace.* [32] מַחֲמַד, pl. מַחֲמַדִּים, *desire, something desired,* hence *jewel,* from חָמַד. [33] Inf. with לְ, as marking the purpose, *so that they . . .* [34] Hiph. = *deportavit.* [35] *The residue from the sword;* 'those whom the sword had spared.' [36] פָּרָס, in pause פָּרָס, *a Persian,* (collective) *Persia.*

EARLY CHRISTIANITY DESCRIBED.

A free rendering into Hebrew of a passage from the *Epistle to Diognetus*, a work by an unknown author, probably of the second century. It is appended, in the only known MS., to the writings of Justin Martyr. Bishop Lightfoot is disposed to attribute it to Pantaenus, the master of Clement of Alexandria (c. A.D. 180–210). It is a simple and impressive plea for Christianity, evidently addressed to a heathen enquirer after the truth.

[1] = 'servants of the Messiah,' i. e. Christians. [2] Cf. Gen. xi. 1. [3] Inf. niph. of פָּרַר; Gk. *διακρίνειν.* [4] Impf., as denoting repetition. [5] לָעַג niph., *barbare locutus est.* [6] In original, *βίον παράσημον ἀσκοῦσι.* [7] לֶקַח *doctrine.* [8] חֵקֶר *an examination.* [9] From יְגִיעָה *weariness.* [10] Here = *inquisitive;* in Gk. *πολυπράγμων.*

מורים[11] בתוכם לתת חקותיהם ללמודים[12]:
4. ישבו[13] ערים בבני יון[14] איש בארץ אבותיו ולבושם
ואכלם ככל־סביביהם[15] ואיש יעשה כמשפט עמו
בכל־דרכיו: 5. וחקת[16] דרכם תפלא[17] בעיני כל־
האדם וראיהם ישמו[18] עליהם: 6. ישבו את־ארץ
מולדתם והנם כגרים[19] ירשו את־כל־הטוב כאזרח[20]
וישאו את־כל־הרע כנכרים: 7. בבשר[21] יחיו ולא
ילכו בבשר[21]: 8. בארץ מקום מגוריהם ובשמים בית
שבתם[22]: 9. ישמרו את־החקים אשר נכתבו לעמים
ובמעשיהם עזו[23] מן החקים: 10. אהבו[24] את־כל־
האנשים ועשקו[25] לכלם: 11. אין יודע את־פעלם
והשופט מרשיע אותם: 12. ינתנו למות ויקומו לחיים
רשים[26] המה ומעשירים רבים חסרו כל־דבר ושבעו
כל־דבר: 13. נשאו חרפה ובחרפה גדול כבודם:
14. יגדפם[27] חרוגל[28] ונצדקו ישמעו את־קללתם[29]
והמה מדברים[30] ברכה: עברת[31] האנשים תלחץ
אתם והמה מכבדים[30] את־בני אדם: 15. ייטיבו
והנה בני מות[32] המה כמרעים ויום ההרגה[33] כיום
שמחה וכיום הצלת[34] נפשם: 16. היהודים ילחמו[35]

[11] *Teachers*, ptc. hiph. of עָרָה; whence also תּוֹרָה. [12] *Learners*, ptc. qal pass. [13] Impf., as denoting repetition. [14] Πόλεις Ἑλληνίδας, *Javan, Ionia.* [15] *Loca circumjacentia.* [16] Κατάστασις τῆς ἑαυτῶν πολιτείας. [17] Niph. [18] From שָׂם. [19] Ὡς πάροικοι. [20] אֶזְרָח *indigena*; sing. coll. [21] *Flesh*, in two meanings. [22] Ἐπὶ γῆς διατρίβουσιν ἀλλ' ἐν οὐρανῷ πολιτεύονται. [23] From עָזַז. [24] Pf. with the signification of the present, as with many other verbs of like signification in this connection. [25] Pual. [26] From רוּשׁ. [27] Piel. [28] *The slanderer*, qal ptc. [29] *They listen to their reviling*; κολάζονται. [30] Ptc. piel. [31] עֶבְרָה ὕβρις. [32] *Sons of death*, 'condemned to die.' [33] הֲרֵגָה *slaughter.* [34] צָלָה *deliverance*; κολαζόμενοι χαίρουσιν ὡς ζωοποιούμενοι. [35] Niph.

בהם כאשר בגוים ובני יון רדפו אתם ולא ידעו
איביהם לדבר למה ישנאום׃

VI. הנה בדבר אחד אגיד[36] כנפש האדם בגויה
כעבדי[37] המשיח באנשים׃ 2. כי ישבה הנפש בגויה
ולא היתה מגויה׃ 3. והם ישבו בחלד[38] ולא היו
מחלר׃ 4. לא נראתה הנפש ינסגרה בבשר הנראה
וגם הם נודעו בשבתם[39] באנשים ויראת אלהים אשר
בם לא תורע׃ 5. שנא הבשר את־הנפש חנם[40] ונלחם
בה׃ 6. כי עצרה[41] הנפש את־הבשר לעשות כתאותו[42]
ואת־למודי המשיח שנאו האנשים כי עצרום מן
ההוות[43]׃ 7. הנפש אהבה את־הבשר השנא ואת־
בדיו[44] ועבדי המשיח אהבו את־השנאים׃ 8. נסגרה
הנפש בבשר והיא מכלכלה[45] את־הבשר כן נעצרים
אלה בארץ כבית כלא[46] והנם מכלכלים את־הארץ׃

[36] Ἁπλῶς δ' εἰπεῖν. [37] בְּ . . . בְּ, see Vocabulary. [38] חֶלֶד αἰών.
[39] Inf. constr. [40] Μηδὲν ἀδικουμένη. [41] עָצַר *to restrain, shut in;* sometimes with לְ of that which is checked, as 2 Kings iv. 24. [42] תַּאֲוָה *desire, longing.* [43] הַוָּה *lust.* [44] בַּדִּים (from בָּדַד *to sever*), *parts* of the body, *limbs, members.* [45] Συνέχει. [46] בֵּית כֶּלֶא *prison.*

328. EXTRACT FROM THE RECENTLY-DISCOVERED FRAGMENTS OF THE HEBREW ORIGINAL OF THE WISDOM OF BEN SIRA (ECCLESIASTICUS) *.

*** *Place the accents, athnach for the half-verse and silluq for the end, on the tone syllables.*

CHAPTER XLIV. 1–15.

שבח [1] אבות עולם

1	אהללה נא אנשי הסד	את [2] אבותינו בדורותם
2	רב כבוד חלק להם [2] עליון	וגדלו מימות עולם
3	דורי [3] ארץ במלכותם	ואנשי שם בגבורתם
3*	היועצים [4] בתבונתם	וחוזי כל בנבואתם
4	שרי גוים במזמתם	ורוזנים במחקרותם [5]
4*	חכמי שיח בספרתם	ומושלים במשמרותם
5	חוקרי מזמור על חוק [6]	נושאי משל בכתב
6	אנשי חיל וסומכי [7] כח	ושוקטים על מכונתם
7	כל אלה בדורם נכבדו [2]	ובימיהם תפארתם
8	יש מהם הניחו [8] שם	להשתענות [9] בנחלתם

CHAPTER XLIV. 1–15.

* Edited by A. E. Cowley, M.A., and Ad. Neubauer, M.A., with the early versions (Greek, Syriac, and Latin), and an English translation. Oxford, Clarendon Press, 1897. The portion comprised is from xxxix. 15 to xlix. 11. For the most part the language is pure Hebrew, with but slight Rabbinical or Aramaic admixture. The extract, with some alterations as noted below, is inserted here by generous permission of the Publishers.

[1] TITLE, שֶׁבַח *praise:* see the verb (piel) Ps. lxiii. 4, cxvii. 1, etc. [2] Added from margin. [3] Prob. רוֹדֵי (marg.) ptc. qal of רָדָה *to have dominion over,* as Gk. *κυριεύοντες.* [4] *Counsellors* (Isa. ix. 5). [5] *In their searchings out* (מֶחְקְרוֹת cf. Ps. xcv. 4). The Gk. must have been rendered from a different text. [6] קַו (marg.) *measure* or *rule* (see Ps. xix. 5). [7] וְסָמוּכֵי (marg.) *supported;* Gk. *κεχορηγημένοι, furnished.* [8] Hiph. of נוּחַ *to bequeath* (cf. Eccles. ii. 18). [9] Marg. הִשְׁתַּעוֹת *to narrate,* hithp. inf. of שׁעה.

9 ויש מהם אשר אין לו זכר וישבתו כאשר שבתו

9* כאשר לא היו היו ובניהם מאחריהם

10 ואולם אלה אנשי חסד ותקותם לא תשבת[10]

11 עם זרעם נאמן טובם ונחלתם לבני בנים

13 עד עולם יעמד זכרם וצדקתם לא תשכח[11]

14 גויתיהם שכבו בשלום ושמותם יחיה לדור ודור[12]

15 חכמתם תשנה עדה ותהלתם יספר קהל[13]

329. SAYINGS OF THE JEWISH FATHERS.

The following sentences are taken from the *Pirqé Aboth*, a tractate of the Jewish Mishna[1], and illustrate the highest ethical teaching of the Rabbis. The language is that of a transitional period, but will present little difficulty to the student of Biblical Hebrew. Some words, non-occurrent in the Hebrew Scriptures, will be readily traced to their roots; while words and constructions belonging to the New Hebrew, or to Aramaic, are explained in the notes.

Special points observable are (1) the use of תּוֹרָה *Law*, without the article, almost as a proper name; (2) the relative שֶׁ, see § 296 *f*, in its wider use as a conjunction, with שֶׁל (אֲשֶׁר לְ) as a preposition governing the genitive; (3) the very common occurrence of the termination וּת in abstract nouns and substantivized infinitives; (4) the plural ין instead of ים. The editions, however, greatly differ in this last respect.

[10] *Their hope shall not perish*; Gk. ὧν αἱ δικαιοσύναι οὐκ ἐπελήσθησαν, 'whose righteous deeds have not been forgotten.' [11] MS. here defective; verb inserted impf. niph. [12] Verse supplied from Gk. [13] Verse added from margin.

SAYINGS OF THE JEWISH FATHERS.

[1] See *Die Sprüche der Väter, ein ethischer Mischna-Traktat*, ed. Prof. H. M. Strack, 2nd ed., Berlin, 1888; and for a translation, with valuable notes and dissertations, *Sayings of the Jewish Fathers*, by Charles Taylor, D.D., Cambridge, 2nd ed., 1897; also a compendious edition of the text, Heb. and Eng., by the late Dr. Robert Young, Edinburgh. The references to chapters and sections are from Strack's edition.

(1) **Preface** (ch. i. § 1).

משה קבל[1] תורה מסיני[2] · ומסרה ליהושע · ויהושע לזקנים · וזקנים לנביאים · ונביאים מסרוה[3] לאנשי כנסת[4] הגדולה · הם אמרו שלשה דברים: היו מתונים בדין · והעמידו תלמידים הרבה · ועשו סיג[5] לתורה:

(2) **Pillars of the World** (ch. i. § 2).

(*Simon the Just.*)

על שלשה דברים העולם עומד על התורה ועל העבודה[6] ועל גמילות[7] חסדים:

(3) **Dutiful Service** (ch. i. § 3).

(*Antigonus of Soko.*)

אל תהיו כעבדים המשמשין את הרב[8] על מנת[9] לקבל פרס[10] · אלא[11] היו כעבדים המשמשין את הרב שלא על מנת לקבל פרס ויהי מורא שמים[12] עליכם:

(4) **Golden Silence** (ch. i. § 17).

(*Simeon, son of Gamaliel.*)

כל ימי גדלתי בין החכמים ולא מצאתי לגוף[13] טוב משתיקה[14] · ולא המדרש[15] הוא העקר אלא המעשה · וכל המרבה דברים מביא חטא:

[1] Piel. [2] *From Sinai.* [3] מָסַר (later Heb.) *delivered.* [4] כְּנֶסֶת *synagogue:* see verb, Esther iv. 16. [5] סְיָג *a fence.* [6] עֲבוֹדָה *Divine service.* [7] *The requital,* or *bestowal of.* [8] Lord, *dominus.* [9] (לְ)עַל־מְנָת *with a view to.* [10] פְּרָס *recompence.* [11] אֶלָּא but, *sondern.* [12] שָׁמַיִם heaven, continually in later Heb. metonymy for *God.* [13] גּוּף (later Heb.) a body, *a man.* [14] *Silence,* from שָׁתַק. [15] מִדְרָשׁ study, *learning,* from דָּרַשׁ.

(5) **Forces that Sustain the World**: see (2); (ch. i. § 18).

(*Simeon, son of Gamaliel II.*)

על שלשה דברים העולם עומד · על הדין ועל האמת ועל השלום שנאמר[16] 'אמת ומשפט שלום שפטו בשעריכם' :

(6) **Study and Business** (ch. ii. § 2).

(*Gamaliel, son of R. Jehudah.*)

יפה תלמוד[17] תורה עם דרך ארץ[18] שיגיעת[19] שניהם משכחת[20] עון וכל תורה שאין עמה מלאכה סופה[21] בטלה וגוררת[22] עון :

(7) **God's Will and Ours** (ch. ii. § 4).

(*By the same.*)

עשה רצונו כרצונך · כדי[23] שיעשה רצונך כרצונו · בטל[24] רצונך מפני רצונו כדי שיבטל רצון אחרים מפני רצונך :

(8) **Our Day's Work** (ch. ii. §§ 15, 16).

(*R. Tarphon.*)

היום קצר והמלאכה מרבה והפועלים עצלים · והשכר הרבה · ובעל הבית דוחק[25] : לא עליך המלאכה לגמור · ולא אתה בן חורין[26] להבטל

[16] שֶׁנֶּאֱמַר (§ 297 *f*) *as it is said*, a formula of citation from Scripture; see Zech. viii. 16. [17] *Study*; cf. Talmud. [18] דֶּרֶךְ אֶרֶץ *worldly business* or *care*. [19] יְגִיעַת the practice of (יָגַע) with שֶׁ. [20] Hiph. ptc. of שָׁכַח. [21] (At) the end of it = *at length* (post-biblical). [22] Fem. ptc. segholate form; 'involves' or *occasions*. [23] כְּדֵי followed by שֶׁ, *in order that*. [24] Piel, 'cause to cease,' cf. Eccles. xii. 3; *annul*. [25] Ptc. of דָּחַק to 'urge, press on,' *urgent*. [26] 'Son of nobles'; *free*.

ממנה · אם למדת תורה הרבה נותנין לך שכר הרבה[27] · ונאמן[28] הוא בעל מלאכתך שישלם לך שכר פעולתך · ודע שמתן שכרן[29] של-צדיקים לעתיד לבוא[30] :

(9) **Root and Branch** (ch. iii. § 17).

(*R. La'zar ben 'Azariah.*)

כל שחכמתו מרובה ממעשיו למה הוא דומה[31] · לאילן[32] שענפיו מרובין ושרשיו מועטין · והרוח באה ועוקרתו והופכתו על פניו [שנאמר[33] 'והיה כערער בערבה ולא יראה כי יבוא טוב · ושכן חררים במדבר ארץ מלחה ולא תשב'] וכל-שמעשיו מרובין מחכמתו למה הוא דומה לאילן שענפיו מועטין ושרשיו מרובין · אפלו[34] כל הרוחות שבעולם באות ונושבות בו · אין מזיזות אותו ממקומו :

(10) **Intrusions** (ch. iv. § 18).

(*R. Simeon ben-Eleazar.*)

אל תרצה[35] את חברך בשעת כעסו · ואל תנחמהו[36] בשעה שמתו[37] מוטל לפניו ואל תשאל לו בשעת נדרו · ואל תשתדל[38] לראותו בשעת קלקלתו[39] :

[27] As adj., *much.* [28] Ptc., as present, see § 276 *e.* [29] Suffix redundant: 'that their reward,' i. e. that of the righteous. [30] The 'time to come'; either *coming days* or the *future life.* [31] *To what is he like?* cf. Luke xiii. 18, &c. [32] אִילָן Chaldee, *a tree.* [33] The quotation (Jer. xvii. 6) is omitted in many copies. [34] אֲפִלּוּ post-biblical, *even though.* [35] *Conciliate*, as Job xx. 10 (piel). [36] Cf. Isa. xxii. 4. [37] שֶׁמֵּתוּ (qal ptc. מוּת). [38] Hithp. of שָׁדַל (post-biblical) *to endeavour.* [39] Noun from קָלַל, light esteem, *disgrace.*

(11) **Characteristics of the Torah Student** (ch. vi. §§ 5, 6).

(*R. Jehoshua ben-Levi.*)

התורה נקנית בארבעים ושמונה דברים · ואלו הן :
בתלמוד בשמיעת[40] האזן בעריכת[41] שפתים בבינת
הלב בשכלות[42] הלב באימה[43] ביראה בענוה בשמחה
בטהרה בשמוש[44] חכמים בדקדוק[45] חברים ובפלפול[46]
התלמידים בישוב[47] במקרא[48] במשנה[49] במעוט
סחורה[50] במעוט דרך ארץ במעוט תענוג במעוט שנה
במעוט שיחה במעוט שחוק בארך אפים[51] בלב טוב
באמונת[52] חכמים בקבלת היסורין[53] : המכיר את
מקומו · והשמח[54] בחלקו · והעושה סיג[55] לדבריו ·
ואינו מחזיק טובה לעצמו[56] · אהוב אוהב את המקום ·
אוהב את הבריות[57] · אוהב את הצדקות אוהב את
המישרים[58] · אוהב את התוכחות[59] · ומתרחק מן
הכבוד · ולא מגיס[60] לבו בתלמודו · ואינו שמח
בהוראה[61] · נושא בעול[62] עם חברו · ומכריע לכף
זכות[63] · ומעמידו על האמת · ומעמידו על השלום

[40] Const. of שְׁמִיעָה 'hearing,' *attention* (post-bibl.). [41] Const. of עֲרִיכָה *preparation*. [42] שִׂכְלוּת *discernment* = שֵׂכֶל 1 Chron. xxii. 12. [43] See Prov. xx. 2. [44] שְׁמוּשׁ *attendance upon*. [45] דִּקְדּוּק *discussion* (דָּקַק *to crush*). [46] פִּלְפּוּל *keen disputation* (פּוּל, פָּלַל *to divide, split*). [47] יְשׁוּב *sedateness* (יָשַׁב). [48] מִקְרָא *reading*, i. e. of Scripture; see Neh. viii. 8. [49] *Mishnah*, the Second (Law): a post-biblical word and idea. [50] סְחוֹרָה *traffic* (Ezek. xxvii, 15). [51] *Long-suffering*. [52] Const., *confidence in*. [53] *By acceptance of the* (appointed) *chastisements*. [54] Adj. *joyful*. [55] See note 5, p. 221. [56] 'Goodness,' or *merit, to himself*. [57] 'Creations' (cf. Num. xvi. 30), i. e. *all created things*. [58] *Uprightness* (only in pl. Prov. i. 3; ii. 9, etc.). [59] *Admonitions, reproofs* (Prov. vi. 23). [60] Hiph. ptc. (הֲגִים) with לִבּוֹ *over-estimates himself*. [61] *Information, lore*, especially ritualistic. [62] בְּעוֹל *a yoke*; the בְּ redundant, as Job vii. 13. [63] כַּף זְכוּת *scale of merit* (זְכוּת post-biblical, from זָכָה *to be pure, faultless*).

ומתישב[64] לבו בתלמודו · שואל ומשיב[65] שומע ומוסיף · הלומד על מנת ללמד[66] והלומד על מנת לעשות · המחכים את רבו[67] והמכון[68] את שמועתו · והאומר דבר בשם אומרו · הא[69] למדת כל האומר דבר בשם אומרו מביא גאולה[70] לעולם · שנאמר 'ותאמר אסתר[71] למלך בשם מרדכי':

(12) **Torah the Supreme Treasure** (ch. vi. § 9).

(*R. José ben-Qisma.*)

פעם אחת הייתי מהלך בדרך ופגע בי אדם אחד · ונתן לי שלום[72] והחזרתי[73] לו שלום · אמר לי רבי מאיזה[74] מקום אתה · אמרתי לו מעיר גדולה של חכמים ושל סופרים אני · אמר לי רבי רצונך[75] שתדור[76] עמנו במקומנו ואני אתן לך אלף אלפים דינרי[77] זהב ואבנים טובות ומרגליות[78] · אמרתי לו בני אם אתה נותן לי כל־כסף וזהב ואבנים טובות ומרגליות שבעולם איני דר אלא במקום תורה · ולא עוד שבשעת[79] פטירתו[80] של אדם אין מלוין[81] אותו לא כסף ולא זהב ולא אבנים טובות

[64] Hithp. of יָשַׁב, post-biblical, *settles himself down.* [65] *Answering,* as Prov. xviii. 13; xxiv. 26. [66] Piel, *to teach.* [67] *His master* (learning from the disciple). [68] מְכַוֵּן ptc. piel, later Heb., from כּוּן *steadfastly directing* (his heart) to. [69] Interj. *lo!* [70] Or, גְּאֻלָּה redemption, *deliverance.* [71] See Esther ii. 22. [72] Formula of salutation. [73] Hiph. of חָזַר, post-biblical, *to return.* [74] *Whence?* מָקוֹם pleonastic. [75] (If it be) *thy pleasure.* [76] *That thou dwell,* דור Ps. lxxxiv. 11. [77] *Dinars.* [78] מַרְגָּלִיּוֹת *pearls.* [79] שְׁעַת const. of שָׁעָה *moment,* from verb 'to glance' (*Augenblick*). [80] פְּטִירָה departure, *death.* [81] Ptc. piel of לָוָה *to accompany.*

ומרגליות אלא תורה ומעשים טובים בלבד[82] ׃ שנאמר[83] 'בהתהלכך תנחה אותך ׃ בשכבך תשמור עליך ׃ והקיצות היא תשיחך' ׃ 'בהתהלכך תנחה אתך' בעולם הזה ׃ 'בשכבך תשמור עליך' בקבר ׃ והקיצות היא תשיחך לעולם הבא ׃ וכן כתוב בספר תהלים על ידי דוד מלך ישראל[84] ׃ 'טוב לי תורת פיך מאלפי זהב וכסף' ׃ ואומר[85] 'לי הכסף ולי הזהב נאם יי צבאות' ׃

CHAPTER VII.

ENGLISH-HEBREW EXERCISES.

The first seventeen of these Exercises, for rendering English into Hebrew, exhibit in succession the various forms of the Hebrew verb, and are for the most part parallel to Exercises xvi–xxxiv in the Etymology.

'The LORD' (when in capital letters) is to be rendered by יהוה.

Exercise i.

330. STRONG VERBS: QAL. (See Exercise xvi, p. 78.)

1. Have ye observed the commandment? 2. We have kept the Sabbath. 3. The children of Israel dwelt in Egypt. 4. God created the sun and the moon, [1] to rule [2] over the day and the night. 5. The earth is full of violence. 6. Riches (endure) not [3] for ever, but righteousness endures [4] from generation to generation. 7. Break in pieces the arm [5] which plunders (the) poor and (the) orphan. 8. The LORD will judge the world in righteousness. 9. [6] How long, O sluggard, wilt thou sleep?

[82] לְבַד with pref., *alone*. [83] Prov. vi. 22. [84] Ps. cxix. 72. [85] Hag. ii. 8.

EXERCISE I.

[1] Inf. const. with לְ. [2] בְּ. [3] לְעוֹלָם. [4] לְדוֹר דּוֹר. [5] Ptc. with article. [6] עַד־מָתַי properly 'till when?'

Exercise ii.

331. STRONG VERBS: NIPHAL. (See Exercise xvii, p. 82.)

1. The bow has been broken, the land has escaped the wicked war, the earth will bring forth seed and harvest. 2. A just and blameless man will hide himself before a wicked (one). 3. On the seventh day thou shalt rest from all thy work. 4. [1] He who stays himself upon the LORD shall also rejoice upon earth. 5. The soil is more precious than silver and gold. 6. Take heed that ye walk not in an evil way. 7. [2] Jeroboam was made king instead of [3] Rehoboam. 8. What is man? A breath which death [4] can destroy daily. 9. They slept heavily and were refreshed.

Exercise iii.

332. STRONG VERBS: PIEL AND PUAL.

(See Exercise xviii, p. 84.)

1. The LORD [5] requites to a man (his) violence. 2. Seek (thou) peace, and follow after uprightness. 3. How long will ye seek falsehood? 4. Envy not the rich. 5. We have received the [6] good from the LORD; shall we not also take the [6] evil? 6. Great is the LORD, and [7] greatly to be praised. 7. There is a time to seek and a time to lose. 8. This matter is written in the book of Jasher. 9. Wherewith shall I come before the LORD? Come before His presence (face) with (in) a pure heart. 10. If thou wilt keep the law, thou shalt dwell in safety. 11. [8] He who is exalted by the LORD [9] will surely be great.

EXERCISE II.

[1] Ptc. with article. [2] יָרְעָם. [3] רְחַבְעָם. [4] Express by impf.

EXERCISE III.

[5] Impf. (to signify what is usual). [6] Feminine. [7] מְאֹד after the verbal form. [8] Ptc. with article. [9] Inf. abs., and verb.

Exercise iv.

333. Strong Verbs: Hithpael, Hiphil, Hophal.
(See Exercise xix, p. 87.)

1. [1] Deal justly with the poor and miserable; as God also will deal justly [2] with you. 2. Are not [3] the orphan and oppressed committed to God? 3. Righteousness [4] exalts a people, and to follow after peace will [5] make a man blessed. 4. Walk before the Lord [6] and be just and holy, as He is. 5. Well is it with the man who is afraid of sin. 6. The sinners walk in darkness. 7. David was made king over a great people. 8. The land rested from war and [7] was reconciled with the Lord; the Lord broke the bow in pieces and made wars to cease. 9. Jest not [8] in the evil day.

Exercise v.

334. Vav Consecutive: Jussive and Cohortative Forms.
(See Exercise xxi, p. 96.)

1. And Abraham said unto the Lord: [9] I will speak, perhaps [10] there may be found ten just persons in this city. Wilt Thou destroy the city if [11] these ten are found therein? 2. Then the Lord [12] destroyed the city, since these ten were not found therein. 3. Adam said: [13] I will hide myself, because I have done ill. 4. Man has been made king upon the earth, [14] to rule over great and small cattle, over the four-footed beasts, and over every living thing. 5. I will be prudent in every work, and will be just toward all men; I will praise the Lord among all the people.

Exercise IV.

[1] Hiph. of צָדַק with accusative. [2] אִתָּכֶם. [3] Collective sing. [4] Impf. piel of שָׂגַב. [5] Piel of אשׁר. [6] וְהְיֵה. [7] Hoph. of שָׁלַם followed by לְ. [8] Repeat the article, with subst. and adj.

Exercise V.

[9] Cohortative form of דִּבֶּר. [10] Impf. niph. of מָצָא with ן paragogic. [11] Article. [12] Impf. with ו consec. [13] Cohortative niph. or hithp. from סָתַר. [14] Inf. with לְ, and followed by בְּ.

Exercise vi.

335. The Verb with Suffixes.
(See Exercise xxii, p. 100.)

1. Whosoever will honour me, him will I also honour and make great, saith the Lord. 2. David was greater than Saul, for he rendered to him good instead of the evil which he (Saul) [1] had rendered to him. 3. As the tempest [2] carries away a leaf, thus will God visit the transgressor and carry him away. 4. He who observes prudence, [3] she will watch over him and deliver him. 5. Thou, Lord, knowest us and provest us. Thou wilt deliver us out of [4] affliction; and we will praise Thee from generation to generation. 6. Let us meditate [5] day by day on the kindness which the Lord has shown [6] to us, who has impelled us to the right and given [6] us a good name.

Exercise vii.

336. The Verb with Suffixes (continued).
(See Exercise xxiv, p. 102.)

1. [7] Men and [7] beasts, one God has created them. 2. From (my) youth have I learned the law, and it is to be kept until death. 3. Israel said, The Lord has sold us under the Philistines; they will draw out the sword, thrust us through, and destroy us. 4. I have known and proved thee; and I have chosen thee, [8] thou friend of my youth. 5. Righteousness will support and establish him; he will sleep in peace. 6. God considereth [9] the poor, and will support them and deliver from violence. 7. The flood has destroyed every living thing, man and beast together: [10] it was Noah whom the Lord saved in the evil day.

Exercise VI.

[1] The pf. stands also for the plupf. [2] Impf., denoting what is usual. [3] תִּצֹּר עָלָיו. [4] Employ the article. [5] יוֹם וְיוֹם. [6] לָנוּ.

Exercise VII.

[7] Sing. collective. [8] רֵעַ נְעוּרָי. [9] דַּלִּים. [10] Use nominative abs.: 'Noah, him the Lord has saved.'

Exercise viii.

337. Suffixes and Nouns, Infinitives and Participles.

1. In the tents of the righteous there is peace, when their desire is towards the law of the Lord. 2. On the day when thou eatest of this tree, then thou knowest good and evil. Hearken ye unto my word. 3. [1] It is well with the man who has given food to him who hated him, when he [2] was hungry. 4. [3] Have the images of your gods words like the living God? 5. Bow your knees before this God, and not before your images. 6. My cords have seized upon [4] the rich as upon [4] the poor, says Death. 7. Woe to those who say, The Lord will not hear the cry of the miserable: shall not He, who [5] created the ear, hear and hearken unto their cry? 8. An abomination to the righteous is baseness, and to the base righteousness is an abomination, in the ways of [6] others. 9. [7] Ye who forget God will be altogether forgotten.

Exercise ix.

338. Verbs Pe Guttural. (See Exercise xxvi, p. 108.)

1. Stand ye, and be ye steadfast in your ways. 2. (It is) the Lord (who) makes rich and [8] makes poor. 3. Thou shalt not kill. 4. The blessing of the Lord [9] makes rich. 5. Even a fool, [10] if he be silent, [11] is regarded (as) wise. 6. [12] Continue not in an evil matter. 7. [13] How long shall the wicked exult? 8. Lay ye not ambush for the righteous. 9. Exult ye not over the poor in the day of [14] their passing away. 10. My God, forsake me not. 11. The wicked have said, Who is the God

Exercise VIII.

[1] Say, '(O) the blessedness of,' אַשְׁרֵי plur. const. [2] רָעֵב. [3] Say, 'Are there to the images?' etc. [4] Sing. collective. [5] 'Planted': use ptc. and article. [6] אֲחֵרִים. [7] Ptc. in const. state: 'Ye forgetters of.'

Exercise IX.

[8] מוֹרִישׁ ptc. hiph., properly 'depriving.' [9] Impf. hiph. [10] Ptc. hiph. from חָרַשׁ. [11] Impf. niph. from חָשַׁב. [12] עָמַד with בְּ. [13] עַד־מָתַי. [14] Inf. const. from אָבַד, with suff.

[1] whom we must serve? 12. The word of the LORD (is) to them a mockery, they delight not in it. 13. [2] I will surely forsake the wicked and [3] destroy their ways, saith the LORD.

Exercise x.

339. VERBS AYIN AND LAMED GUTTURAL.

(See Exercise xxvii, p. 109.)

1. [4] When David heard [5] that Saul had fallen, [6] he took hold of his garments and rent them. 2. Jacob said to Esau, Swear unto me; and he sware unto him. 3. Hagar, the handmaid of Sarah, said unto the angel of the LORD, [7] I flee from the face of Sarah, [8] my mistress. 4. Incline thine ear unto me, LORD, in trouble, and remember me in sickness; and I will praise Thee, and declare Thy glory in the assembly of the people. 5. The generation of the upright [9] shall be blessed. 6. Hate ye the evil, and love the good. 7. Thy right hand, LORD, will uphold me: [10] cleanse me, and I shall be clean. 8. Sustain ye the wretched. 9. Love ye truth and peace. 10. He who sows the wind will reap the whirlwind. 11. Offer unto the LORD thanksgiving. 12. When [11] Adonizedek heard that Joshua had taken [12] Ai, then he sent to the kings of the country, and they gathered themselves together and fought against [13] Gibeon. 13. I will not forget thee, Zion, saith the LORD.

Exercise xi.

340. VERBS PE NUN. (See Exercise xxviii, p. 113.)

1. The LORD will give to him who gives to the poor. 2. Give ye to the LORD His glory, and He will watch over you in all distress; your land will give its increase, and ye shall not

[1] אֲשֶׁר . . . . אֹתוֹ. [2] Use inf. abs. [3] Piel from אָבַד.

EXERCISE X.

[4] 'In the hearing of David': inf. const. [5] כִּי. [6] Say, 'and he took hold' (impf. with vav consec.), hiph. of חָזַק followed by בְּ. [7] 'Fleeing I (am)': ptc. fem. qal from בָּרַח. [8] גְּבֶרֶת with suff. [9] Pual of בָּרַךְ. [10] Piel of טָהֵר. [11] אֲדֹנִי־צֶדֶק. [12] הָעַי. [13] גִּבְעוֹן.

fall by the hand of your enemies. 3. The LORD gives rain and snow; causes the wind to blow, and the waters to flow. 4. The wise man will deliver his soul and inherit glory; but the fool will fall into the pit, and disgrace is his lot. 5. Receive instruction; for wisdom is more excellent than gold, and than all precious things. 6. [1] After Jacob had fled, the thing was told to [2] Laban, and he took his servants, pursued after Jacob, and reached him upon [3] the mount Gilead.

Exercise xii.

341. VERBS DOUBLE AYIN. (See Exercise xxix, p. 114.)

1. Forget not to give to the poor. 2. The [4] stations of Israel in the wilderness [5] are written in the Book of the Law of Moses. 3. The LORD is [6] long-suffering. 4. The woman took of the tree and gave to her husband. 5. The LORD God made garments of skins for Adam and his wife, and [7] clothed them (therewith). 6. Laban said to Jacob, I will give thee [8] Rachel to wife, for it is better [9] that I should give my daughter to thee, than [9] that I should give her to another man. 7. Take not from us, O LORD, Thy light, Thy grace, Thy faithfulness. 8. Through their wickedness will the wicked fall, although they [10] should come near to the altar of the LORD and give their gifts [11] day by day.

Exercise xiii.

342. VERBS PE ALEPH. (See Exercise xxx, p. 118.)

1. David said to the young man, who announced to him the death of Saul, Whence (art) thou? And he said, I am

EXERCISE XI.

[1] בַּאֲשֶׁר בָּרַח יַעֲקֹב. [2] לָבָן. [3] הַר הַגִּלְעָד.

EXERCISE XII.

[4] מַסַּע from נָסַע 'break up (as a camp),' pl. const. מַסְעֵי. [5] Ptc.: omit *are*. [6] 'Long of (= with respect to) wrath'; אֶרֶךְ אַפַּיִם. [7] Hiph. of לָבַשׁ. [8] רָחֵל. [9] Say, 'my giving . . . is better.' [10] נָגַשׁ with לְ. [11] יוֹם וְיוֹם.

[1] an Amalekite. Then David spake to him thus: How? [2] wast thou not afraid to [3] stretch forth thy hand to destroy [4] the anointed of the LORD? 2. In the wilderness the men of Israel [5] cried against Moses, and said, [6] Would that we might be fed with flesh! We remember the flesh, which we [7] used to eat in Egypt. 3. Then Moses heard (it) and said unto the LORD, [8] Whence [9] may I have flesh to give to all this people, [10] which says, [11] Give us flesh [12] that [13] we may eat? And the LORD sent [14] quails, and they gathered and eat (them). 4. [15] The people have said, We will [16] rend the bonds of our king.

Exercise xiv.

343. VERBS PE YODH. (See Exercise xxxi, p. 119.)

1. After that Jacob [17] had got possession of the blessing from Esau, Esau said, [18] I will kill Jacob. 2. Then Jacob was afraid, and his mother said to him: Arise, and go hence to Laban, [19] to Charan, and dwell with him [20] until the anger of Esau subside. 3. [21] So Jacob went forth, and went toward Charan. 4. [22] At the time of evening he lay down, and dreamed, and behold, a ladder was placed [23] on the earth, and its top [24] reached even to heaven; and the angels of God [25] were descending [26] on it; and behold the LORD stood [27] above it, and said, I will not leave thee, and I will bring thee back to this land. 5. Then Jacob awoke, and was greatly afraid, and said, How [28] fearful is

Exercise XIII.

[1] עֲמָלֵקִי. [2] יָרֵאתָ a verb ל״א and פ״י. [3] שְׁלַח inf. const. with לְ. [4] מָשִׁיחַ (the same word as *Messiah*). [5] צָעַק with לְ. [6] Say, 'Who will give us flesh to eat?' Note the way of expressing the optative. [7] Simply, 'ate'; impf. for what is customary. [8] מַאַיִן. [9] 'Is to me.' [10] Ptc. qal. [11] Strengthened imper. with ה. [12] Say, 'and.' [13] Cohortative with ה. [14] שְׂלָיו (as *q^e^ri*) sing. collective. [15] Plural. [16] נָתַק piel cohortative.

Exercise XIV.

[17] לָקַח with acc. and מִן. [18] Cohortative of הָרַג. [19] חָרָן with ה local. [20] Say, 'until the turning back of (inf. const.) the wrath,' חֵמָה. [21] וַיֵּצֵא. [22] לְ. [23] אֶרֶץ with ה local. [24] Ptc. hiph. from נָגַע. [25] Ptc. act. qal. [26] בְּ. [27] עָלָיו. [28] Ptc. niph. of יָרֵא.

this place; it is the house of God and the gate of heaven. 6. Whither shall I go from thy Spirit, O LORD? if [1] I ascend into heaven, Thou art there: and [2] would I make my bed in Sheol, [3] lo, Thou art there.

Exercise xv.

344. Verbs Ayin Vav and Ayin Yodh.

(See Exercise xxxii, p. 123.)

1. [4] We will arise, and go hence. 2. He who trusts in the LORD shall not be confounded. 3. God will not allow His goodness to fail and His covenant to change. 4. [5] Take heed to your ways. 5. [6] He who kills [7] unintentionally, [8] shall not be put to death: [9] he shall flee to a city of refuge from [10] the avenger of blood, and dwell in that city till the death of [11] the High Priest: then shall the manslayer return to his own city, [12] from whence he had fled. 6. Happy is the man who is established in the Law of the LORD, and turns not (to the) right or (to the) left, but has learned to turn away from evil. 7. [13] I called on the LORD; and He [14] placed my feet upon a rock. 8. The [15] laziness of the sluggard will destroy him. 9. [16] I trust in Thee: [17] I would not be confounded. 10. From this tree, said God, ye shall not eat: and ye shall not touch it, [18] lest [19] ye die. 11. But the serpent said, Ye [20] will not surely die. 12. He who murmurs against the LORD, in the evil day his steps shall not be established; and also in the good day

[1] Impf. qal of נָסַק. [2] Say, 'I spread out (impf.) Sheol, שְׁאוֹל, (beneath me).' [3] Say, 'behold Thee!'

Exercise XV.

[4] Cohortative in both verbs. [5] Say, 'Set (the) heart upon' (עַל). [6] Ptc. qal of רָצַח. [7] 'Without knowledge,' בִּבְלִי דַעַת. [8] Hoph. of מוּת. [9] Jussive of נוּס. [10] גֹּאֵל הַדָּם. [11] Say, 'the great priest.' [12] Say, 'which . . . . from thence.' See § 297 *a*. [13] Piel of שָׁוַע (אֶל). [14] Shortened impf. form of עָמַד hiph. [15] עַצְלָה. [16] בָּטַח בְּ, present here by perfect; see § 278. [17] Cohortative. [18] פֶּן with impf. [19] Termination ן. [20] Verb repeated in inf. abs.; see § 284.

God's light will not enlighten him. 13. The voice of a murmurer [1] no longer knows (how) to give thanks. 14. Teach me to consider Thy ways, O LORD. 15. Thou art my glory, and Thou [2] liftest up my head: I will praise Thee [3] among the people. 16. Forgotten, as a dead man, is the unfortunate: O God! [4] haste to his help. 17. Thou, O LORD, hast firmly established heaven and earth, sun, and moon, and stars. 18. [5] Abel also brought an offering from his flock. 19. [6] After forty [7] days, the waters bore up the ark, and [8] it rose above the earth.

Exercise xvi.

345. VERBS LAMEDH ALEPH. (See Exercise xxxiii, p. 127.)

1. Create in me a pure heart, O God. 2. [9] When God created the heaven and the earth, He said, [10] Let the dry land appear, and it was so; and, Let the earth [11] make the tender grass to grow; and the earth [12] brought forth grass, and herb, and trees which [13] bear fruit. 3. Heal me, O God, and I shall be healed. 4. [14] Before the servant of Abraham [15] had ended speaking, [16] behold [17] Rebekah came out [18] with her pitcher upon her shoulder; and she went down [19] to the well and [20] filled her pitcher, and came up. 5. God is nigh unto all who call upon Him [21] in truth. 6. David said unto [22] Mephibosheth, the son of Jonathan, Fear not, for [23] I will surely do kindness [24] to thee for the sake of Jonathan, the beloved of my soul; and

[1] לֹא . . . עוֹד. [2] 'Causest my head to arise'; hiph. of קוּם. Might also be expressed by pilel of רוּם. [3] 'In the midst of,' בְּקֶרֶב. [4] Imper. of חוּשׁ with strengthening ה־. [5] הֶבֶל. [6] Say, 'at the end of,' מִקֵּץ. [7] Sing.; see § 267 *d*. [8] Impf. qal of רוּם.

EXERCISE XVI.

[9] Say, 'In God creating,' inf. const. [10] Impf. niph. (jussive). [11] 'Make to grow': impf. hiph. (jussive). [12] Say, 'caused to proceed' (hiph. of בּוֹא). [13] 'Make,' עָשָׂה. [14] טֶרֶם with perf. [15] Piel of כָּלָה. [16] Say, 'and behold.' [17] רִבְקָה. [18] Say, 'and.' [19] Use ה local. [20] Piel of מָלֵא. [21] כְּ = according to. [22] מְפִיבֹשֶׁת. [23] Use inf. abs. [24] 'With.'

thou shalt eat bread [1] at my table constantly. Then Mephibosheth [2] bowed down to him, and said, What is thy servant that thou hast [3] inclined thyself to him?

Exercise xvii.

346. Verbs Lamedh He. (See Exercise xxxiv, p. 128.)

1. Trust in the Lord and do good. 2. [4] He who inclines his ear to wisdom will live in honour. 3. When sinners [5] would seduce you, follow not their counsel. 4. Bad, bad, [6] says [7] the buyer. 5. [8] Teach me, Lord, and lead me in Thy righteousness. 6. God said, [9] Let there be light, and there was light. 7. In the whole of [10] Edom David placed [11] garrisons; and all Edom was subject to David, and the Lord [12] caused David to prosper in all that he attempted. 8. From the shepherds of [13] Nabal was [14] nothing [15] missing, [16] as long as they were on [17] Carmel. 9. When [18] Ishbosheth had finished his speech, then was [19] Abner wroth [20] because of these words. 10. It is a joy to the upright man to work righteousness. 11. David said to Saul, my hand shall not be against thee: the Lord judge [21] between me and thee, and [22] look upon and [23] plead my cause.

[1] 'On,' עַל. [2] Hithp. of שָׁחָה; see § 206, *Obs.* 1. [3] 'Turned' (פָּנָה).

Exercise XVII.

[4] Ptc. hiph. of נָמָה. [5] Impf. piel of פָּתָה. [6] Impf. [7] Ptc. qal of קָנָה. [8] Impf. hiph. of יָרָה. [9] Impf. jussive. [10] אֱדֹם. [11] נְצִיבִים from נָצַב (not used in qal) *to be set.* [12] Hiph. of יָשַׁע. [13] נָבָל. [14] לֹא מְאוּמָה = *non quidquam.* [15] Niph. of פָּקַד. [16] Say, 'all the days of their being.' [17] כַּרְמֶל. Here a place in Judah (the *mountain* generally has the article). [18] אִישׁ-בֹּשֶׁת 'man of vanity' (opprobrious change from his name, אִישׁ-בַּעַל). [19] אַבְנֵר. [20] עַל = 'because of' or 'against': lit. 'upon.' [21] *Between* repeated with each pronoun. [22] Jussive of רָאָה. [23] Jussive of רִיב.

Exercise xviii.

347. The Numerals. (See Exercise xxxvi, p. 138.)

1. (There are) seven days in [1]the week, four weeks in one month; twelve months in the year: the days of the years they are three hundred, five and sixty. 2. In six days has God created the heaven and the earth; and on the seventh day He rested. 3. [2]Esau went to meet his brother [3]with four hundred men. 4. The full age of [4]Seth, the son of Adam, (amounted to) nine hundred and twelve years. 5. The brethren of Joseph sold their brother [5]for twenty [6]pieces-of-silver. 6. Three times in the year shall the men of Israel [7]appear before me, has the Lord commanded. 7. Seventy times seven shalt thou forgive thy brother. 8. Of the beasts which are not clean there went [8]two and two with Noah into the ark.

Exercise xix.

348. Paraphrase of Genesis XI.

1. In the building of the city and town of Babel bricks were used in the place of stones. 2. The people began to build as [9]mighty heroes, and they left off like men whom God [10]hindered from doing what they designed. 3. Since that time, men have been breaking forth and [11]spreading themselves over the earth, and they no longer understand each other. 4. In those days was Arphaxad born to them in his hundredth year: from him are descended the Hebrews, both those in Mesopotamia and those in [12]Palestine, who removed from beyond the Euphrates and passed over the Jordan.

Exercise XVIII.

[1] שָׁבוּעַ m. const. שְׁבַע; dual שְׁבֻעַיִם; but plur. abs. שָׁבֻעִים and שָׁבֻעוֹת, const. שְׁבֻעוֹת. [2] עֵשָׂו (shaggy or hairy). [3] *And* (with him). [4] שֵׁת. [5] בְּ. [6] כֶּסֶף, (sing.) in pause כָּסֶף. [7] Niph. of רָאָה with אֶת־פְּנֵי. [8] See § 269 *c*.

Exercise XIX.

[9] גִּבּוֹרִים. [10] בָּצַר with מִן. [11] Use the verb פּוּץ, as in Gen. xi. 4. [12] This form (from פְּלֶשֶׁת *Philistia*, probably = *the emigration*) does not occur in Scripture as an appellation of the Holy Land; but אֶרֶץ כְּנַעַן, אֶרֶץ יִשְׂרָאֵל.

Exercise xx.

349. Paraphrase of Genesis XXIV.

1. Abraham forbade [1] his headservant to bring back his son to his (Abraham's) [2] earlier home: [3] nay, he should rather bring him a wife from thence. 2. And this charge the servant fulfilled [4] to the letter, for God [5] gave His blessing to the undertaking; and also the kindred of Abraham in Mesopotamia met him with affection and fidelity. 3. And when they asked the maiden as to her decision, she went without [6] refusal with the man, with whom she had met first of all at the well. 4. And when, on her arrival in Canaan, she saw Isaac coming, she took her [7] veil, after the [8] manner of women in [9] the East, and covered herself with it.

Exercise xxi.

350. David's Victory. A Paraphrase.

1. By David, after he had slain [10] Goliath [11] the Philistine.

2. [12] Praise, my soul, the salvation of the Lord, with which He has rejoiced His [13] holy one.

3. [14] Thank your God, who has delivered His people from [15] deathly peril.

4. [16] The uncircumcised warrior opened his mouth wide against us, and his lips uttered arrogance.

5. He [17] would give my flesh to the [18] birds of heaven, and [19] scatter it to the [18] beasts of the field.

6. But Thou guidedst me with strength, and didst exalt my horn.

Exercise XX.

[1] זְקַן בֵּיתוֹ 'elder of his house.' [2] מוֹלֶדֶת 'birth-place.' [3] כִּי אִם. [4] Say, 'very much,' מְאֹד. [5] 'Prospered his way' (hiph. of צָלַח). [6] מָאֵן. [7] צָעִיף. [8] מִשְׁפָּט. [9] אֶרֶץ הַקֶּדֶם.

Exercise XXI.

[10] גָּלְיָת. [11] הַפְּלִשְׁתִּי. [12] Hiph. imper. of זָבַר. [13] חָסִיד. [14] הוֹדוּ (hiph.). [15] Say, 'the peril (מְהוּמָה) of death.' [16] גִּבּוֹר חַיִל הֶעָרֵל. [17] Use the verb אָבָה. [18] Collective sing. [19] Hiph. of שָׁלַךְ.

7. Thou didst lay the [1]boaster low, and he prevailed not with his strength. So Thou [2]gavest him into my hand that I [3]smote him down, and [4]severed his head [5]from him.

8. Thou didst enrich Thy poor, and didst uplift Thy weak one from the dust. Thou didst exalt him beside the mighty ones, and cause him to inherit a throne of honour.

9. Thou guardedst the footsteps of Thy holy one, and gavest might unto Thy servant.

10. But those who strive against the LORD [6]shall surely die, and the evildoers shall be cast down into Sheol, to abide in darkness.

11. Yea; the bow of the strong [7]shall be broken, and the [8]highminded shall fall in the [9]mire.

12. For holy is the LORD, there is none [10]beside Him, and the ends of the earth will He judge with righteousness.

Exercise xxii.

351. PSALM CLI FROM THE SEPTUAGINT.

[The Septuagint, Syriac, Arabic and Ethiopic versions of the Old Testament conclude the Book of Psalms with the following. As it does not occur in any Hebrew MS. it must be pronounced apocryphal, although ancient[11].]

This Psalm is a[12]genuine one of David, though[13]supernumerary, composed when he[14]fought in single combat with Goliath.

1. I was small among my brethren; and youngest in my father's house.

2. My hands formed a[15]musical instrument; and my fingers[16]tuned a[17]psaltery.

[1] Say, 'arrogant speaker. [2] Piel of סָנַר. [3] Hiph. of נָגָה. [4] Hiph. of סוּר. [5] Say, 'from upon him.' [6] Use inf. abs. [7] Impf. niph. of חָתַת. [8] Say, 'the valiant (אַבִּיר) of heart.' [9] רֶפֶשׁ. [10] זוּלָתִי.

EXERCISE XXII.

[11] The version given here is from Brenton's *English Septuagint*. [12] LXX *ἰδιόγραφος*. [13] LXX *ἔξωθεν τοῦ ἀριθμοῦ*. [14] LXX *ἐμονομάχησεν*. Use two words in Heb. 'fought alone.' [15] LXX *ὄργανον*. Heb. עֻגָב as Ps. cl. 4. [16] LXX *ἥρμοσαν* (תִּכֵּן). [17] נֵבֶל.

3. And who shall tell my Lord? The LORD Himself, He Himself hears.

4. He sent forth His angel, and took me from my father's sheep; and He anointed me with the oil of His anointing.

5. My brothers were [1] handsome and [2] tall: but the LORD did not take pleasure in them.

6. I went forth to meet the [3] Philistine: and he cursed me by his idols.

7. But I drew his own sword and beheaded him; and removed reproach from the children of Israel.

Exercise xxiii.

352. THE DESTINY OF THE RIGHTEOUS [4].

(Wisdom of Solomon iii. 1–9.)

1. The souls of the righteous are in the hand of God,
   And no torment shall touch them.
2. In the eyes of the foolish they seemed to have died;
   And their [5] departure was accounted *to be their* hurt,
3. And their journeying away from us *to be their* ruin:
   But they are in peace.
4. For even if in the sight of men they be punished,
   Their hope is full of [6] immortality;
5. And having borne a little chastening, they shall receive great good;
   Because God made trial of them, and found them worthy of Himself.
6. As gold in the furnace He proved them,
   And as a whole burnt offering He accepted them.

[1] יָפֶה. [2] רָם. [3] Or 'alien'; LXX ἀλλοφύλῳ (נֵכָר).

EXERCISE XXIII.

[4] R.V., by permission of the Universities of Oxford and Cambridge. [5] Inf. const. of יָצָא. [6] Difficult to render, except by periphrasis, as the Heb. has no word for *immortality*: say, 'their hope is that there is no death,' or 'hoping (inf. abs.) they hope for life evermore.' Fränkel renders the phrase, תִּקְוַת אַל־מָוֶת תְּרִימָם.

7. And in the time of their visitation they shall shine forth,
   And as sparks among stubble they shall run to and fro.
8. They shall judge nations, and have dominion over peoples;
   And the LORD shall reign over them for evermore.
9. They that trust on Him shall understand truth,
   And the faithful shall abide with Him in love;
   Because grace and mercy are to His chosen.

Exercise xxiv.

353. HEAVENLY WISDOM. (Ecclesiasticus xxiv. 1–12.)

1. Wisdom shall praise [1] herself,
   And shall glory in the midst of her people.
2. In the congregation of the Most High shall she [2] open her mouth,
   And glory in the presence of His power.
3. I came forth from the mouth of the Most High,
   And covered [3] the earth as a mist.
4. I dwelt in high places,
   And my throne is in [4] the pillar of the cloud.
5. Alone I compassed the circuit of [5] heaven,
   And walked in the depth of the abyss.
6. In the waves of the sea, and in all the earth,
   And in every people and nation, I got a possession.
7. With all these I sought rest;
   And in whose inheritance shall I lodge?
8. Then the Creator of all things gave me a commandment;
   And He that created me made my tabernacle to rest,
   And said, Let thy tabernacle be in Jacob,
   And thine inheritance in Israel.
9. He created me [6] from the beginning before the world;
   And to the end I shall not fail.
10. In [7] the holy tabernacle I ministered before Him;
    And so was I established in Sion.

EXERCISE XXIV.

[1] *Her own soul.* [2] Or *lift up her voice.* [3] The *inhabited earth.*
[4] See Ex. xiii. 22. as Prov. viii. 23. [5] Say *firmament,* 'expanse.' [6] מִקַּדְמֵי־אָרֶץ
[7] 'The tabernacle of holiness.'

11. In [1] the beloved city likewise He gave me rest;
And in Jerusalem was my authority.
12. And I [2] took root in a people that was glorified,
Even in the portion of the LORD's own inheritance.

Exercise xxv.

354. The Dying Charge of Mattathias.
(1 Maccabees ii. 49–70.)

49. And the days of Mattathias drew near [3] that he should die, and he said unto his sons,

Now have pride and rebuke gotten strength, and a season of overthrow, and wrath of indignation. 50. And now, my children, be ye zealous for the law, and give your lives [4] for the covenant of your fathers. 51. And call to remembrance the deeds of our fathers which they did in their generations; and receive great glory and an everlasting name. 52. Was not Abraham [5] found faithful in temptation, and it was reckoned unto him for righteousness? 53. Joseph in the time of his distress kept the commandment, and became lord of Egypt. 54. Phinehas our father, for that he was zealous exceedingly, obtained the covenant of an everlasting priesthood. 55. Joshua for fulfilling the word became a judge in Israel. 56. Caleb for bearing witness in the congregation obtained a heritage in the land. 57. David for being merciful inherited the throne of a kingdom for ever and ever. 58. Elijah, for that he was exceeding zealous for the law, was taken up [6] into heaven. 59. Hananiah, Azariah, Mishael, believed, and were saved out of the flame. 60. Daniel for his innocency was delivered from the mouth of lions. 61. And thus consider ye from generation to generation, that none that put their trust in Him shall want for strength. 62. And be not afraid of the words of a sinful man; for his glory shall be dung and worms. 63. To-day he

[1] Use the word קְרִיָה with the pass. ptc. qal of אָהַב. [2] Use cognate acc.

Exercise XXV.

[3] *Say to die.* [4] נֶפֶשׁ. [5] Say *was tempted in temptation and found faithful* (hiph.). [6] Local ה.

shall be lifted up, and to-morrow he shall in no wise be found, because he is returned unto his dust, and [1]his thought is perished. 64. And ye, my children, be strong, and [2]shew yourselves men in behalf of the law; for therein [3]shall ye obtain glory. 65. And, behold, Simon your brother, I know that he is a man of counsel; give ear unto him alway: he shall be a father unto you. 66. And Judas Maccabaeus, he hath been strong and mighty from his youth: he shall be your captain, and shall fight the battle of the people. 67. And [4]take ye unto you all the doers of the law, and [5]avenge the wrong of your people. 68. Render a recompense to the Gentiles, and take heed to the commandments of the law. 69. And he blessed them, and was gathered to his fathers. 70. And he died in the hundred and forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israel made great lamentation for him.

Exercise xxvi.

355. The Hymn of Rebecca (from Sir W. Scott's *Ivanhoe*).

[These well-known lines, with their Biblical allusions and their intensely Hebrew tone, may appropriately conclude these Exercises. A slight paraphrase here and there will be all the change needed for rendering into Hebrew prose.]

[6]When Israel, of the Lord beloved,
Out of [7]the land of bondage came,
Her fathers' God [8]before her moved,
An awful Guide, in smoke and flame.
By day, along the [9]astonished lands
The [10]cloudy pillar glided slow:
By night, [11]Arabia's crimsoned sands
Returned the fiery column's glow.

[1] See Ps. cxlvi. 4. [2] הִתְאוֹשַׁשְׁנוּ as Isa. xlvi. 8, perhaps a denominative from אִישׁ. [3] See 'horn' in English-Hebrew Vocabulary. [4] Say *add*. [5] Use cognate acc.

Exercise XXVI.

[6] Say *In the coming of Israel*. [7] Heb. phrase, 'the house of servants,' Ex. xiii. 3, xx. 2. [8] Compare Isa. lii. 12. [9] Ex. xv. 15. [10] 'The pillar of the cloud,' עַמּוּד הֶעָנָן Ex. xiv. 19. [11] עֲרָב as in Jer. xxv. 24.

Then [1] rose the choral hymn of praise,
And trump and timbrel answered [2] keen,
And Zion's daughters poured their lays
With priests' and warriors' voice between.
No [3] portents now our foes amaze,
Forsaken Israel wanders lone;
Our fathers would not know Thy ways,
And Thou hast left them to their own.

But, present still, though now unseen,
When brightly shines the prosperous day,
Be thoughts of Thee a cloudy screen
To [4] temper the deceitful ray;
And oh, when [5] stoops on Judah's path
In shade and storm the [6] frequent night,
Be Thou, long-suffering, slow to wrath,
A burning and a shining light!

[7] Our harps we left by Babel's stream,
The tyrant's jest, the Gentile's scorn;
No censer round our altar [8] beams,
And mute our timbrel, trump, and horn.
But Thou hast said: [9] 'The blood of goat,
The flesh of rams I will not prize;
A contrite heart, an humble thought,
Are mine accepted sacrifice.'

[1] Say, either, *the people sang together a song unto Jehovah*, as Ex. xv. 1; or, *the people were as one to make one sound to be heard in praising Jehovah*, as 2 Chron. v. 13. [2] תְּרוּעָה see Ps. xxxiii. 3. [3] מוֹפְתִים see Ps. cxxxv. 9. [4] עָגַם hiph., see Ez. xxxi. 3. [5] *Descends* יָרַד impf. [6] Use an adverb; *often*. [7] Compare the language of Ps. cxxxvii. 1–4. [8] דָּלַק. [9] Compare the language of 1 Sam. xv. 22; Micah vi. 7, 8.

PARADIGMS.

I. VERBS.

Comparative View of the Conjugations, pp. 246–261.

Strong Verb Qal with Suffixes, pp. 262, 263.

[The verb קָטַל (*kill*), although of very infrequent use in Scripture (only found in Job xiii. 15; xxiv. 14; Ps. cxxxix. 19), is here taken as the model of the Strong Verb, having the obvious advantage of sharply-defined consonants. The student should be careful to remember that the forms of the so-called 'irregular' Verbs (guttural, quiescent, defective) are for the most part exemplifications of *definite rules*. **Many of the forms do not actually occur in Biblical Hebrew.**]

II. NOUNS.

The Six Declensions, pp. 264–269.

Feminine Nouns at one View, pp. 270, 271.

Irregular Nouns, p. 272.

*** The tone, when on the *penultima*, is denoted by the conventional sign ֫ and must be carefully observed. See § 85, *Note*. The methegh should also be noted in its place.

For the *meanings* of the Verbs and Nouns, here used as Paradigms, see the Hebrew-English Vocabulary.

I. VERBS. Comparative Paradigms: Qal.

			Strong Verb.		
Perf. Sg.	3. *m.*	קָטַל	כָּבֵד	קָטוֹן
	3. *f.*	קָטְלָה	כָּבְדָה	קָטֹנָה
	2. *m.*	קָטַלְתָּ	כָּבַדְתָּ	קָטֹנְתָּ
	2. *f.*	קָטַלְתְּ	כָּבַדְתְּ	קָטֹנְתְּ
	1. *c.*	קָטַלְתִּי	כָּבַדְתִּי	קָטֹנְתִּי
Pl.	3. *c.*	קָטְלוּ	כָּבְדוּ	קָטְנוּ
	2. *m.*	קְטַלְתֶּם	כְּבַדְתֶּם	קְטַנְתֶּם
	2. *f.*	קְטַלְתֶּן	כְּבַדְתֶּן	קְטַנְתֶּן
	1. *c.*	קָטַלְנוּ	כָּבַדְנוּ	קָטַנּוּ
Inf. absolute		קָטוֹל		
construct		קְטֹל		
Imp.	*Sg.* 2. *m.*	קְטֹל	כְּבַד	
	2. *f.*	קִטְלִי	כִּבְדִי	
	Pl. 2. *m.*	קִטְלוּ	כִּבְדוּ	
	2. *f.*	קְטֹלְנָה	כְּבַדְנָה	
Impf.	*Sg.* 3. *m.*	יִקְטֹל	יִכְבַּד	יִקְטַן
	3. *f.*	תִּקְטֹל	תִּכְבַּד	
	2. *m.*	תִּקְטֹל	תִּכְבַּד	*etc.*
	2. *f.*	תִּקְטְלִי	תִּכְבְּדִי	
	1. *c.*	אֶקְטֹל	אֶכְבַּד	*as*
	Pl. 3. *m.*	יִקְטְלוּ	יִכְבְּדוּ	
	3. *f.*	תִּקְטֹלְנָה	תִּכְבַּדְנָה	יִכְבַּד
	2. *m.*	תִּקְטְלוּ	תִּכְבְּדוּ	
	2. *f.*	תִּקְטֹלְנָה	תִּכְבַּדְנָה	
	1. *c.*	נִקְטֹל	נִכְבַּד	
Ptc. Act.		קֹטֵל		קָטֹן
Pass.		קָטוּל		

Comparative Paradigms: Qal.

1. *gutt.*	2. *gutt.*	3. *gutt.*	נ″ *init.*	
			נָפַל	נָגַשׁ
עָמַד	זָעַק	שָׁמַע		
עָמְדָה	זָעֲקָה	שָׁמְעָה		
עָמַדְתָּ	זָעַקְתָּ	שָׁמַעְתָּ		
עָמַדְתְּ	זָעַקְתְּ	שָׁמַעַתְּ	*as*	*as*
עָמַדְתִּי	זָעַקְתִּי	שָׁמַעְתִּי	*Strong*	*Strong*
עָמַד	זָעַק	שָׁמַע	*Verb.*	*Verb.*
עָמְדוּ	זָעֲקוּ	שָׁמְעוּ		
עֲמַדְתֶּם	זְעַקְתֶּם	שְׁמַעְתֶּם		
עֲמַדְתֶּן	זְעַקְתֶּן	שְׁמַעְתֶּן		
עָמַדְנוּ	זָעַקְנוּ	שָׁמַעְנוּ		
עָמוֹד	זָעוֹק	שָׁמוֹעַ	נְפֹל	נָגוֹשׁ
עָמֹד	זְעֹק	שְׁמֹעַ		גָּשֶׁת
עָמֹר	חָזַק	שָׁמַע	נְפַל	גַּשׁ
עָמְרִי	חָזְקִי	שָׁמְעִי	נְפָלִי	גְּשִׁי
עָמְדוּ	חָזְקוּ	שָׁמְעוּ	נָפְלוּ	גָּשׁוּ
עֲמַדְנָה	חָזַקְנָה	שָׁמַעְנָה	נָפַלְנָה	גָּשְׁנָה
יַעֲמֹד	יֶחֱזַק	יִשְׁמַע	יִפֹּל	יִגַּשׁ
תַּעֲמֹד	תֶּחֱזַק	תִּשְׁמַע	תִּפֹּל	תִּגַּשׁ
תַּעֲמֹד	תֶּחֱזַק	תִּשְׁמַע	תִּפֹּל	תִּגַּשׁ
תַּעֲמְדִי	תֶּחֱזְקִי	תִּשְׁמְעִי	תִּפְּלִי	תִּגְּשִׁי
אֶעֱמֹד	אֶחֱזַק	אֶשְׁמַע	אֶפֹּל	אֶגַּשׁ
נַעֲמֹד	נֶחֱזַק	נִשְׁמַע	נִפֹּל	נִגַּשׁ
תַּעֲמֹדְנָה	תֶּחֱזַקְנָה	תִּשְׁמַעְנָה	תִּפֹּלְנָה	תִּגַּשְׁנָה
תַּעֲמֹדוּ	תֶּחֱזְקוּ	תִּשְׁמְעוּ	תִּפֹּלוּ	תִּגְּשׁוּ
תַּעֲמֹדְנָה	תֶּחֱזַקְנָה	תִּשְׁמַעְנָה	תִּפֹּלְנָה	תִּגַּשְׁנָה
נַעֲמֹד	נֶחֱזַק	נִשְׁמַע	נִפֹּל	נִגַּשׁ
עֲמֹד	זְעֹק	שְׁמֹעַ		נְגֹשׁ
עָמוֹד	זָעוֹק	שָׁמוֹעַ		נָגוֹשׁ

Comparative Paradigms: Qal.

		Strong Verb.	ע״ע	א״ *init.*
Perf. Sg.	3. *m.*	קָטַל	סַב	אָכַל
	3. *f.*	קָטְלָה	סַבָּה	
	2. *m.*	קָטַלְתָּ	סַבּוֹתָ	
	2. *f.*	קָטַלְתְּ	סַבּוֹת	*as*
	1. *c.*	קָטַלְתִּי	סַבּוֹתִי	*Strong*
Pl.	3. *c.*	קָטְלוּ	סַבּוּ	*Verb.*
	2. *m.*	קְטַלְתֶּם	סַבּוֹתֶם	
	2. *f.*	קְטַלְתֶּן	סַבּוֹתֶן	
	1. *c.*	קָטַלְנוּ	סַבּוֹנוּ	
Inf. absolute		קָטוֹל	סָבוֹב	אָכוֹל
construct		קְטֹל	סֹב	אֱכֹל
Imp. Sg.	2. *m.*	קְטֹל	סֹב	אֱכֹל
	2. *f.*	קִטְלִי	סֹבִּי	אִכְלִי
Pl.	2. *m.*	קִטְלוּ	סֹבּוּ	אִכְלוּ
	2. *f.*	קְטֹלְנָה	סֻבֶּינָה	אֲכֹלְנָה
Impf. Sg.	3. *m.*	יִקְטֹל	יָסֹב	יִסֹּב	יֹאכַל
	3. *f.*	תִּקְטֹל	תָּסֹב	תִּסֹּב	תֹּאכַל
	2. *m.*	תִּקְטֹל	תָּסֹב	תִּסֹּב	תֹּאכַל
	2. *f.*	תִּקְטְלִי	תָּסֹבִּי	תְּסֻבִּי	תֹּאכְלִי
	1. *c.*	אֶקְטֹל	אָסֹב	אֶסֹּב	אֹכַל
Pl.	3. *m*	יִקְטְלוּ	יָסֹבּוּ	יְסֻבּוּ	יֹאכְלוּ
	3. *f.*	תִּקְטֹלְנָה	תָּסֻבֶּינָה	תְּסֻבֶּינָה	תֹּאכַלְנָה
	2. *m.*	תִּקְטְלוּ	תָּסֹבּוּ	תְּסֻבּוּ	תֹּאכְלוּ
	2. *f.*	תִּקְטֹלְנָה	תָּסֻבֶּינָה	תְּסֻבֶּינָה	תֹּאכַלְנָה
	1. *c.*	נִקְטֹל	נָסֹב	נְסֹב	נֹאכַל
Ptc. Act.		קֹטֵל	סוֹבֵב		אֹכֵל
Pass.		קָטוּל	סָבוּב		אָכוּל

Comparative Paradigms: Qal.

ה″ *final.*	א″ *final.*	י″ *med.*		ו″ *med.*	י″ or ו″ *init.*	
גָּלָה	מָצָא			קָם	יָטַב	יָשַׁב
גָּלְתָה	מָצְאָה			קָמָה		
גָּלִיתָ	מָצָאתָ	בִּינוֹתָ	בַּנְתָּ	קַמְתָּ		
גָּלִית	מָצָאת			קַמְתְּ		
גָּלִיתִי	מָצָאתִי			קַמְתִּי		
גָּלָה	מָצָא			קָם		
גָּלְתָה	מָצְאָה			קָמָה		
גָּלִינוּ	מָצָאנוּ			קַמְנוּ		
גְּלִיתֶם	מְצָאתֶם			קַמְתֶּם		
גְּלִיתֶן	מְצָאתֶן			קַמְתֶּן		
גָּלוּ	מָצְאוּ			קָמוּ		
גָּלָה	מָצוֹא	בִּין		קוֹם		יָשׁוֹב
גָּלוֹת	מְצֹא	בִּין		קוּם		שָׁבֹת
גָּלֵה	מְצָא	בִּין		קוּם	יָרַשׁ	שֵׁב
גְּלִי	מְצָאִי	בִּינִי		קוּמִי	יְרָשִׁי	שְׁבִי
גְּלוּ	מְצָאוּ	בִּינוּ		קוּמוּ	יְרָשׁוּ	שְׁבוּ
גָּלְיָה	מְצָאנָה	—		קֹמְנָה	יָרַשְׁנָה	שֵׁבְנָה
יִגְלֶה	יִמְצָא	יָבִין		יָקוּם	יִיטַב	יֵשֵׁב
תִּגְלֶה	תִּמְצָא	תָּבִין		תָּקוּם	תִּיטַב	תֵּשֵׁב
תִּגְלֶה	תִּמְצָא	תָּבִין		תָּקוּם	תִּיטַב	תֵּשֵׁב
תִּגְלִי	תִּמְצְאִי	תָּבִינִי		תָּקוּמִי	תָּיִטְבִי	תֵּשְׁבִי
אֶגְלֶה	אֶמְצָא	אָבִין		אָקוּם	אִיטַב	אֵשֵׁב
יִגְלוּ	יִמְצְאוּ	יָבִינוּ		יָקוּמוּ	יִיטְבוּ	יֵשְׁבוּ
תִּגְלֶינָה	תִּמְצֶאנָה	תָּבִינָה		תָּקוּמֶינָה	תִּיטַבְנָה	תֵּשַׁבְנָה
תִּגְלוּ	תִּמְצְאוּ	תָּבִינוּ		תָּקוּמוּ	תָּיִטְבוּ	תֵּשְׁבוּ
תִּגְלֶינָה	תִּמְצֶאנָה	תָּבִינָה		תָּקוּמֶינָה	תִּיטַבְנָה	תֵּשַׁבְנָה
נִגְלֶה	נִמְצָא	נָבִין		נָקוּם	נִיטַב	נֵשֵׁב
גֵּלֵה	מְצֵא	בִּן		קָם		יְשֵׁב
גְּלוּ	מְצוּא	בִּין		קוּם		יָשׁוּב

Comparative Paradigms: Niphal.

	Strong Verb.	1 *gutt.*	2 *gutt.*	3 *gutt.*	ן *init.*
Perf. Sg. 3. *m.*	נִקְטַל	נֶעֱמַד	נִוְעַק	נִשְׁמַע	נִנַּשׂ
3. *f.*	נִקְטְלָה	נֶעֶמְדָה	נִוְעֲקָה	נִשְׁמְעָה	נִנְשָׂה
2. *m.*	נִקְטַלְתָּ	נֶעֱמַדְתָּ	נִוְעַקְתָּ	נִשְׁמַעְתָּ	נִנַּשְׂתָּ
2. *f.*	נִקְטַלְתְּ	נֶעֱמַדְתְּ	נִוְעַקְתְּ	נִשְׁמַעְתְּ	נִנַּשְׂתְּ
1. *c.*	נִקְטַלְתִּי	נֶעֱמַדְתִּי	נִוְעַקְתִּי	נִשְׁמַעְתִּי	נִנַּשְׂתִּי
Pl. 3. *c.*	נִקְטְלוּ	נֶעֶמְדוּ	נִוְעֲקוּ	נִשְׁמְעוּ	נִנְשׂוּ
2. *m.*	נִקְטַלְתֶּם	נֶעֱמַדְתֶּם	נִוְעַקְתֶּם	נִשְׁמַעְתֶּם	נִנַּשְׂתֶּם
2. *f.*	נִקְטַלְתֶּן	נֶעֱמַדְתֶּן	נִוְעַקְתֶּן	נִשְׁמַעְתֶּן	נִנַּשְׂתֶּן
1. *c.*	נִקְטַלְנוּ	נֶעֱמַדְנוּ	נִוְעַקְנוּ	נִשְׁמַעְנוּ	נִנַּשְׂנוּ
Inf. absolute	הִקָּטֵל	נֵעָמֹד	הִוָּעֵק	נִשְׁמֹעַ	הִנָּשֵׂא
construct	הִקָּטֵל	הֵעָמֵד	הִוָּעֵק	הִשָּׁמַע	הִנָּשֵׂא
Imp. Sg. m.	הִקָּטֵל	הֵעָמֵד	הִוָּעֵק	הִשָּׁמַע	הִנָּשֵׂא
f.	הִקָּטְלִי	הֵעָמְדִי	הִוָּעֲקִי	הִשָּׁמְעִי	הִנָּשְׂאִי
Pl. m.	הִקָּטְלוּ	הֵעָמְדוּ	הִוָּעֲקוּ	הִשָּׁמְעוּ	הִנָּשְׂאוּ
f.	הִקָּטֵלְנָה	הֵעָמַדְנָה	הִוָּעַקְנָה	הִשָּׁמַעְנָה	הִנָּשֵׂאנָה
Impf. Sg. 3. *m.*	יִקָּטֵל	יֵעָמֵד	יִוָּעֵק	יִשָּׁמַע	יִנָּשֵׂא
3. *f.*	תִּקָּטֵל	תֵּעָמֵד	תִּוָּעֵק	תִּשָּׁמַע	תִּנָּשֵׂא
2. *m.*	תִּקָּטֵל	תֵּעָמֵד	תִּוָּעֵק	תִּשָּׁמַע	תִּנָּשֵׂא
2. *f.*	תִּקָּטְלִי	תֵּעָמְדִי	תִּוָּעֲקִי	תִּשָּׁמְעִי	תִּנָּשְׂאִי
1. *c.*	אֶקָּטֵל	אֵעָמֵד	אִוָּעֵק	אִשָּׁמַע	אִנָּשֵׂא
Pl. 3. *m.*	יִקָּטְלוּ	יֵעָמְדוּ	יִוָּעֲקוּ	יִשָּׁמְעוּ	יִנָּשְׂאוּ
3. *f.*	תִּקָּטֵלְנָה	תֵּעָמַדְנָה	תִּוָּעַקְנָה	תִּשָּׁמַעְנָה	תִּנָּשֵׂאנָה
2. *m.*	תִּקָּטְלוּ	תֵּעָמְדוּ	תִּוָּעֲקוּ	תִּשָּׁמְעוּ	תִּנָּשְׂאוּ
2. *f.*	תִּקָּטֵלְנָה	תֵּעָמַדְנָה	תִּוָּעַקְנָה	תִּשָּׁמַעְנָה	תִּנָּשֵׂאנָה
1. *c.*	נִקָּטֵל	נֵעָמֵד	נִוָּעֵק	נִשָּׁמַע	נִנָּשֵׂא
Ptc.	נִקְטָל	נֶעֱמָד	נִוְעָק	נִשְׁמָע	נִנָּשָׂא

Comparative Paradigms: Niphal.

ה" *final.*	א" *final.*	י" *med.*	ו" *med.*	י" *init.*	א" *init.*	עע"
נִגְלָה	נִמְצָא	נָבוֹן	נָקוֹם	נוֹשַׁב	נֵאָכַל	נָסַב
נִגְלָתָה	נִמְצְאָה		נָקוֹמָה	נוֹשְׁבָה		נָסַבָּה
נִגְלֵיתָ	נִמְצֵאתָ	*as*	נָקוּמוֹתָ	נוֹשַׁבְתָּ	*as*	נְסַבּוֹתָ
נִגְלֵית	נִמְצֵאת	ו" *med.*	נְקוּמוֹת	נוֹשַׁבְתְּ	*1 gutt.*	נְסַבּוֹת
נִגְלֵיתִי	נִמְצֵאתִי	*through-*	נְקוּמוֹתִי	נוֹשַׁבְתִּי	*through-*	נְסַבּוֹתִי
נִגְלָה	נִמְצָאוּ	*out.*	נָקוֹמוּ	נוֹשְׁבוּ	*out.*	נָסַבּוּ
נִגְלֵיתֶם	נִמְצֵאתֶם		נְקוּמוֹתֶם	נוֹשַׁבְתֶּם		נְסַבּוֹתֶם
נִגְלֵיתֶן	נִמְצֵאתֶן		נְקוּמוֹתֶן	נוֹשַׁבְתֶּן		נְסַבּוֹתֶן
נִגְלֵינוּ	נִמְצֵאנוּ		נְקוּמוֹנוּ	נוֹשַׁבְנוּ		נְסַבּוֹנוּ
נִגְלָה					הֵאָכֵל	הִסֵּב
הִגְלֵת	הִמְצֵא	הִבּוֹן	הָקוֹם	הוֹשִׁב	הֵאָכֵל	הִסֵּב
הָגְלָה	הָמְצָא	הָבוֹן	הָקוֹם	הוֹשַׁב	הָאָכַל	הָסַב
הָגְלִי	הָמְצָאִי		הָקוֹמִי	הוֹשְׁבִי		הָסַבִּי
הָגְלוּ	הָמְצָאוּ		הָקוֹמוּ	הוֹשְׁבוּ		הָסַבּוּ
הָגְלֶינָה	הָמְצָאנָה		הָקֹמְנָה	הוֹשַׁבְנָה		הָסַבֶּינָה
יִגָּלֶה	יִמָּצֵא	יִבּוֹן	יָקוֹם	יוֹשֵׁב	יֵאָכֵל	יִסַּב
תִּגָּלֶה	תִּמָּצֵא		תָּקוֹם	תּוֹשֵׁב		תִּסַּב
תִּגָּלֶה	תִּמָּצֵא		תָּקוֹם	תּוֹשֵׁב		תִּסַּב
תִּגְלִי	תִּמָּצְאִי		תָּקוֹמִי	תּוֹשְׁבִי		תִּסַּבִּי
אֶגָּלֶה	אֶמָּצֵא		אָקוֹם	אוֹשֵׁב		אֶסַּב
יִגְלוּ	יִמָּצְאוּ		יָקוֹמוּ	יוֹשְׁבוּ		יִסַּבּוּ
תִּגָּלֶינָה	תִּמָּצֶאנָה		תָּקֹמְנָה	תּוֹשַׁבְנָה		תִּסַּבֶּינָה
הִגְלוּ	תִּמָּצְאוּ		תָּקוֹמוּ	תּוֹשְׁבוּ		תִּסַּבּוּ
תִּגָּלֶינָה	תִּמָּצֶאנָה		תָּקֹמְנָה	תּוֹשַׁבְנָה		תִּסַּבֶּינָה
נִגָּלֶה	נִמָּצֵא		נָקוֹם	נוֹשֵׁב		נִסַּב
נִגְלָה	נִמְצָא	נָבוֹן	נָקוֹם	נוֹשַׁב	נֵאָכַל	נָסַב

Comparative Paradigms: Piel.

	Strong Verb.	*1 gutt.*	*2 gutt.*	*3 gutt.*	*ל״נ init.*
Perf. Sg. 3. *m.*	קִטֵּל	עִמֵּד	בֵּרַךְ	שִׁמַּע	נִגַּשׁ
3. *f.*	קִטְּלָה		בֵּרְכָה	שִׁמְּעָה	
2. *m.*	קִטַּלְתָּ	*as*	בֵּרַכְתָּ	שִׁמַּעְתָּ	*as*
2. *f.*	קִטַּלְתְּ	*Strong*	בֵּרַכְתְּ	שִׁמַּעְתְּ	*Strong*
1. *c.*	קִטַּלְתִּי	*Verb*	בֵּרַכְתִּי	שִׁמַּעְתִּי	*Verb*
Pl. 3. *c.*	קִטְּלוּ	*through-*	בֵּרְכוּ	שִׁמְּעוּ	*through-*
2. *m.*	קִטַּלְתֶּם	*out.*	בֵּרַכְתֶּם	שִׁמַּעְתֶּם	*out.*
2. *f.*	קִטַּלְתֶּן		בֵּרַכְתֶּן	שִׁמַּעְתֶּן	
1. *c.*	קִטַּלְנוּ		בֵּרַכְנוּ	שִׁמַּעְנוּ	
Inf. absolute	קַטֵּל	עַמֵּד	בָּרוֹךְ	שַׁמֵּעַ	נַגֵּשׁ
construct	קַטֵּל	עַמֵּד	בָּרֵךְ	שַׁמַּע	נַגֵּשׁ
Imp. Sg. m.	קַטֵּל	עַמֵּד	בָּרֵךְ	שַׁמַּע	נַגֵּשׁ
f.	קַטְּלִי		בָּרְכִי	שַׁמְּעִי	
Pl. m.	קַטְּלוּ		בָּרְכוּ	שַׁמְּעוּ	
f.	קַטֵּלְנָה		בָּרֵכְנָה	שַׁמַּעְנָה	
Impf. Sg. 3. *m.*	יְקַטֵּל	יְעַמֵּד	יְבָרֵךְ	יְשַׁמַּע	יְנַגֵּשׁ
3. *f.*	תְּקַטֵּל		תְּבָרֵךְ	תְּשַׁמַּע	
2. *m.*	תְּקַטֵּל		תְּבָרֵךְ	תְּשַׁמַּע	
2. *f.*	תְּקַטְּלִי		תְּבָרְכִי	תְּשַׁמְּעִי	
1. *c.*	אֲקַטֵּל		אֲבָרֵךְ	אֲשַׁמַּע	
Pl. 3. *m.*	יְקַטְּלוּ		יְבָרְכוּ	יְשַׁמְּעוּ	
3. *f.*	תְּקַטֵּלְנָה		תְּבָרַכְנָה	תְּשַׁמַּעְנָה	
2. *m.*	תְּקַטְּלוּ		תְּבָרְכוּ	תְּשַׁמְּעוּ	
2. *f.*	תְּקַטֵּלְנָה		תְּבָרַכְנָה	תְּשַׁמַּעְנָה	
1. *c.*	נְקַטֵּל		נְבָרֵךְ	נְשַׁמַּע	
Pte.	מְקַטֵּל	מְעַמֵּד	מְבָרֵךְ	מְשַׁמֵּעַ	מְנַגֵּשׁ

Comparative Paradigms: Piel (Pilel).

ה final.	א final.	י med.	ו med.	ו initial.	י or ו initial.	א initial.	ע״ע
גִּלָּה	מִצֵּא	בּוֹנֵן	קוֹמֵם	יְטֵב	יְשֵׁב	אֲכַל	סוֹבֵב
גִּלְּתָה	מִצְּאָה		קוֹמְמָה				סוֹבְבָה
גִּלִּיתָ	מִצֵּאתָ	as	קוֹמַמְתָּ	as	as		סוֹבַבְתָּ
גִּלִּית	מִצֵּאת	Strong	קוֹמַמְתְּ	ו med.	Strong		סוֹבַבְתְּ
גִּלִּיתִי	מִצֵּאתִי	Verb	קוֹמַמְתִּי	through-	Verb		סוֹבַבְתִּי
גִּלָּה	מִצֵּא	through-	קוֹמֵם	out.	through-		סוֹבֵב
גִּלִּינוּ	מִצֵּאנוּ	out.	קוֹמַמְנוּ		out.		סוֹבַבְנוּ
גִּלִּיתֶם	מִצֵּאתֶם		קוֹמַמְתֶּם				סוֹבַבְתֶּם
גִּלִּיתֶן	מִצֵּאתֶן		קוֹמַמְתֶּן				סוֹבַבְתֶּן
גִּלּוּ	מִצְּאוּ		קוֹמְמוּ				סוֹבְבוּ
גִּלִּינוּ	מִצֵּאנוּ		קוֹמַמְנוּ				סוֹבַבְנוּ
גַּלָּה	מַצָּא					אַכַּל	
גַּלְּתָה	מַצְּאָה	בּוֹנֵן	קוֹמֵם	יַטֵּב	יַשֵּׁב	אַכֵּל	סוֹבֵב
גַּלָּה	מַצָּא	בּוֹנֵן	קוֹמֵם	יַטֵּב	יַשֵּׁב	אַכֵּל	סוֹבֵב
גַּלִּי	מַצְּאִי		קוֹמְמִי				סוֹבְבִי
גַּלּוּ	מַצְּאוּ		קוֹמְמוּ				סוֹבְבוּ
גַּלִּינָה	מַצֵּאנָה		קוֹמַמְנָה				סוֹבַבְנָה
יְגַלֶּה	יְמַצֵּא	יְבוֹנֵן	יְקוֹמֵם	יְיַטֵּב	יְיַשֵּׁב	יְאַכֵּל	יְסוֹבֵב
תְּגַלֶּה	תְּמַצֵּא		תְּקוֹמֵם				תְּסוֹבֵב
תְּגַלֶּה	תְּמַצֵּא		תְּקוֹמֵם				תְּסוֹבֵב
תְּגַלִּי	תְּמַצְּאִי		תְּקוֹמְמִי				תְּסוֹבְבִי
אֲגַלֶּה	אֲמַצֵּא		אֲקוֹמֵם				אֲסוֹבֵב
יְגַלּוּ	יְמַצְּאוּ		יְקוֹמְמוּ				יְסוֹבְבוּ
תְּגַלֶּינָה	תְּמַצֶּאנָה		תְּקוֹמַמְנָה				תְּסוֹבַבְנָה
תְּגַלּוּ	תְּמַצְּאוּ		תְּקוֹמְמוּ				תְּסוֹבְבוּ
תְּגַלֶּינָה	תְּמַצֶּאנָה		תְּקוֹמַמְנָה				תְּסוֹבַבְנָה
נְגַלֶּה	נְמַצֵּא		נְקוֹמֵם				נְסוֹבֵב
מְגַלֶּה	מְמַצֵּא	מְבוֹנֵן	מְקוֹמֵם	מְיַטֵּב	מְיַשֵּׁב	מְאַכֵּל	מְסוֹבֵב

Comparative Paradigms: Pual.

		Strong Verb.	*1 gutt.*	*2 gutt.*	*3 gutt.*	*ל״נ init.*
Perf. Sg.	3. *m.*	קֻטַל	עֻמַּד	בֹּרַךְ	שֻׁמַּע	נֻגַּשׁ
	3. *f.*	קֻטְלָה		בֹּרְכָה	שֻׁמְּעָה	
	2. *m.*	קֻטַלְתָּ	*as*	בֹּרַכְתָּ	שֻׁמַּעְתָּ	*as*
	2. *f.*	קֻטַלְתְּ	*Strong*	בֹּרַכְתְּ	שֻׁמַּעְתְּ	*Strong*
	1. *c.*	קֻטַלְתִּי	*Verb*	בֹּרַכְתִּי	שֻׁמַּעְתִּי	*Verb*
Pl.	3. *c.*	קֻטְלוּ	*through-*	בֹּרְכוּ	שֻׁמְּעוּ	*through-*
	2. *m.*	קֻטַלְתֶּם	*out.*	בֹּרַכְתֶּם	שֻׁמַּעְתֶּם	*out.*
	2. *f.*	קֻטַלְתֶּן		בֹּרַכְתֶּן	שֻׁמַּעְתֶּן	
	1. *c.*	קֻטַּלְנוּ		בֹּרַכְנוּ	שֻׁמַּעְנוּ	
Inf. absolute		קֻטֹל	עֻמֹּד			נֻגֹּשׁ
construct		קֻטַל	עֻמַּד	בֹּרַךְ	שֻׁמַּע	נֻגְּשׁ

Imperatives not used.

Impf. Sg.	3. *m.*	יְקֻטַל	יְעֻמַּד	יְבֹרַךְ	יְשֻׁמַּע	יְנֻגַּשׁ
	3. *f.*	תְּקֻטַל		תְּבֹרַךְ	תְּשֻׁמַּע	
	2. *m.*	תְּקֻטַל		תְּבֹרַךְ	תְּשֻׁמַּע	
	2. *f.*	תְּקֻטְלִי		תְּבֹרְכִי	תְּשֻׁמְּעִי	
	1. *c.*	אֲקֻטַל		אֲבֹרַךְ	אֲשֻׁמַּע	
Pl.	3. *m.*	יְקֻטְלוּ		יְבֹרְכוּ	יְשֻׁמְּעוּ	
	3. *f.*	תְּקֻטַּלְנָה		תְּבֹרַכְנָה	תְּשֻׁמַּעְנָה	
	2. *m.*	תְּקֻטְלוּ		תְּבֹרְכוּ	תְּשֻׁמְּעוּ	
	2. *f.*	תְּקֻטַּלְנָה		תְּבֹרַכְנָה	תְּשֻׁמַּעְנָה	
	1. *c.*	נְקֻטַל		נְבֹרַךְ	נְשֻׁמַּע	
Ptc.		מְקֻטָל	מְעֻמָּד	מְבֹרָךְ	מְשֻׁמָּע	מְנֻגָּשׁ

Comparative Paradigms: Pual (Pulal).

ע"ע	א" *init.*	י" *or* ו" *init.*	ו" *med.*	י" *med.*	א" *final.*	ה" *final.*
סוֹבַב	אֻכַּל	יֻשַּׁב	קוֹמַם	בוֹנַן	מֻצָּא	גֻּלָּה
סוֹבְבָה			קוֹמְמָה		מֻצְאָה	גֻּלְּתָה
סוֹבַבְתָּ	*as*		קוֹמַמְתָּ	*as*	מֻצֵּאתָ	גֻּלֵּיתָ
סוֹבַבְתְּ	*Strong*		קוֹמַמְתְּ	ו" *m.d.*	מֻצֵּאת	גֻּלֵּית
סוֹבַבְתִּי	*Verb*		קוֹמַמְתִּי	*through-*	מֻצֵּאתִי	גֻּלֵּיתִי
סוֹבְבוּ	*through-*		קוֹמְמוּ	*out.*	מֻצְאוּ	גֻּלּוּ
סוֹבַבְתֶּם	*out.*		קוֹמַמְתֶּם		מֻצֵּאתֶם	גֻּלֵּיתֶם
סוֹבַבְתֶּן			קוֹמַמְתֶּן		מֻצֵּאתֶן	גֻּלֵּיתֶן
סוֹבַבְנוּ			קוֹמַמְנוּ		מֻצֵּאנוּ	גֻּלֵּינוּ
	אֻכַּל					גֻּלָּה
סוֹבַב	אֻכַּל	יֻשַּׁב	קוֹמַם	בוֹנַן	מֻצָּא	גֻּלַּת

Imperatives not used.

יְסוֹבַב	יְאֻכַּל	יְיֻשַּׁב	יְקוֹמַם	יְבוֹנַן	יְמֻצָּא	יְגֻלֶּה
תְּסוֹבַב			תְּקוֹמַם		תְּמֻצָּא	תְּגֻלֶּה
תְּסוֹבַב			תְּקוֹמַם		תְּמֻצָּא	תְּגֻלֶּה
תְּסוֹבְבִי			תְּקוֹמְמִי		תְּמֻצְאִי	תְּגֻלִּי
אֲסוֹבַב			אֲקוֹמַם		אֲמֻצָּא	אֲגֻלֶּה
יְסוֹבְבוּ			יְקוֹמְמוּ		יְמֻצְאוּ	יְגֻלּוּ
תְּסוֹבַבְנָה			תְּקוֹמַמְנָה		תְּמֻצָּאנָה	תְּגֻלֶּינָה
תְּסוֹבְבוּ			תְּקוֹמְמוּ		תְּמֻצְאוּ	תְּגֻלּוּ
תְּסוֹבַבְנָה			תְּקוֹמַמְנָה		תְּמֻצָּאנָה	תְּגֻלֶּינָה
נְסוֹבַב			נְקוֹמַם		נְמֻצָּא	נְגֻלֶּה
מְסוֹבָב	מְאֻכָּל	מְיֻשָּׁב	מְקוֹמָם	מְבוֹנָן	מְמֻצָּא	מְגֻלֶּה

Comparative Paradigms: Hiphil.

		Strong Verb.	*1 gutt.*	*2 gutt.*	*3 gutt.*	*ל״ה init.*
Perf. Sg.	3. *m.*	הִקְטִיל	הֶעֱמִיד	הֵועִיק	הִשְׁמִיעַ	הִגְלִישׁ
	3. *f.*	הִקְטִילָה	הֶעֱמִידָה		הִשְׁמִיעָה	הִגְלְתָה
	2. *m.*	הִקְטַלְתָּ	הֶעֱמַדְתָּ	*as*	הִשְׁמַעְתָּ	הִגְלִיתָ
	2. *f.*	הִקְטַלְתְּ	הֶעֱמַדְתְּ	*Strong*	הִשְׁמַעַתְּ	הִגְלִיתְ
	1. *c.*	הִקְטַלְתִּי	הֶעֱמַדְתִּי	*Verb*	הִשְׁמַעְתִּי	הִגְלִיתִי
Pl.	3. *c.*	הִקְטִילוּ	הֶעֱמִידוּ	*through-*	הִשְׁמִיעוּ	הִגְלִישׁוּ
	2. *m.*	הִקְטַלְתֶּם	הֶעֱמַדְתֶּם	*out.*	הִשְׁמַעְתֶּם	הִגְלִיתֶם
	2. *f.*	הִקְטַלְתֶּן	הֶעֱמַדְתֶּן		הִשְׁמַעְתֶּן	הִגְלִיתֶן
	1. *c.*	הִקְטַלְנוּ	הֶעֱמַדְנוּ		הִשְׁמַעְנוּ	הִגְלִינוּ
Inf. absolute		הַקְטֵל	הַעֲמֵד	הָועֵק		
construct		הַקְטִיל	הַעֲמִיד	הָועִיק	הַשְׁמִיעַ	הַגְלִישׁ
Imp. Sg.	*m.*	הַקְטֵל	הַעֲמֵד	הָועֵק	הַשְׁמַע	הַגְלֵשׁ
	f.	הַקְטִילִי	הַעֲמִידִי		הַשְׁמִיעִי	הַגְלִישִׁי
Pl.	*m.*	הַקְטִילוּ	הַעֲמִידוּ		הַשְׁמִיעוּ	הַגְלִישׁוּ
	f.	הַקְטֵלְנָה	הַעֲמֵדְנָה		הַשְׁמַעְנָה	הַגְלֶשְׁנָה
Impf. Sg.	3. *m.*	יַקְטִיל	יָעֲמִיד	יָועִיק	יַשְׁמִיעַ	יַגְלִישׁ
	3. *f.*	תַּקְטִיל	תָּעֲמִיד		תַּשְׁמִיעַ	תַּגְלִישׁ
	2. *m.*	תַּקְטִיל	תַּעֲמִיד		תַּשְׁמִיעַ	תַּגְלִישׁ
	2. *f.*	תַּקְטִילִי	תַּעֲמִידִי		תַּשְׁמִיעִי	תַּגְלִישִׁי
	1. *c.*	אַקְטִיל	אַעֲמִיד		אַשְׁמִיעַ	אַגְלִישׁ
Pl.	3. *m.*	יַקְטִילוּ	יַעֲמִידוּ		יַשְׁמִיעוּ	יַגְלִישׁוּ
	3. *f.*	תַּקְטֵלְנָה	תַּעֲמֵדְנָה		תַּשְׁמַעְנָה	תַּגְלִשְׁנָה
	2. *m.*	תַּקְטִילוּ	תַּעֲמִידוּ		תַּשְׁמִיעוּ	תַּגְלִישׁוּ
	2. *f.*	תַּקְטֵלְנָה	תַּעֲמֵדְנָה		תַּשְׁמַעְנָה	תַּגְלִשְׁנָה
	1. *c.*	נַקְטִיל	נָעֲמִיד		נַשְׁמִיעַ	נַגְלִישׁ
Ptc.		מַקְטִיל	מַעֲמִיד	מָועִיק	מַשְׁמִיעַ	מַגְלִישׁ

Comparative Paradigms: Hiphil.

ה final.	א final.	י med.	ו med.	ו init.	י or ו init.	א init.	ע״ע
הִגְלָה	הִמְצִיא	הֵבִין	הֵקִים	הֵיטִיב	הוֹשִׁיב	הֶאֱכִיל	הֵסֵב
הִגְלָתָה	הִמְצִיאָה		הֵקִימָה	הֵיטִיבָה	הוֹשִׁיבָה		הֵסַבָּה
הִגְלִיתָ	הִמְצֵאתָ	*as*	הֲקִימוֹתָ	הֵיטַבְתָּ	הוֹשַׁבְתָּ	*as*	הֲסַבּוֹתָ
הִגְלִית	הִמְצֵאת	ו *med.*	הֲקִימוֹת	הֵיטַבְתְּ	הוֹשַׁבְתְּ	1 *gutt.*	הֲסַבּוֹת
הִגְלֵיתִי	הִמְצֵאתִי	*through-*	הֲקִימוֹתִי	הֵיטַבְתִּי	הוֹשַׁבְתִּי	*through-*	הֲסַבּוֹתִי
הִגְלָה	הִמְצִיאוּ	*out.*	הֲקִימוּ	הֵיטִיבוּ	הוֹשִׁיבוּ	*out.*	הֵסַבּוּ
הִגְלֵיתֶם	הִמְצֵאתֶם		הֲקִימוֹתֶם	הֵיטַבְתֶּם	הוֹשַׁבְתֶּם		הֲסַבּוֹתֶם
הִגְלֵיתֶן	הִמְצֵאתֶן		הֲקִימוֹתֶן	הֵיטַבְתֶּן	הוֹשַׁבְתֶּן		הֲסַבּוֹתֶן
הִגְלֵינוּ	הִמְצֵאנוּ		הֲקִימוֹנוּ	הֵיטַבְנוּ	הוֹשַׁבְנוּ		הֲסַבּוֹנוּ
הַגְלָה	הַמְצֵא		הָקֵים	הֵיטֵיב	הוֹשֵׁיב		
הַגְלֵת	הַמְצִיא	הָבֵין	הָקִים	הֵיטִיב	הוֹשִׁיב	הַאֲכִיל	הָסֵב
הַגְלֵה	הַמְצֵא	הָבֵן	הָקֵם	הֵיטֵב	הוֹשֵׁב	הַאֲכֵל	הָסֵב
הַגְלִי	הַמְצִיאִי		הָקִימִי	הֵיטִיבִי	הוֹשִׁיבִי		הָסֵבִּי
הַגְלוּ	הַמְצִיאוּ		הָקִימוּ	הֵיטִיבוּ	הוֹשִׁיבוּ		הָסֵבּוּ
הַגְלֵינָה	הַמְצֵאנָה		הָקֵמְנָה	הֵיטַבְנָה	הוֹשֵׁבְנָה		הָסֵבֶּינָה
יַגְלֶה	יַמְצִיא	יָבִין	יָקִים	יֵיטִיב	יוֹשִׁיב	יַאֲכִיל	יָסֵב, יֵסֵב, etc.
תַּגְלֶה	תַּמְצִיא		תָּקִים	תֵּיטִיב	תּוֹשִׁיב		תָּסֵב
תַּגְלֶה	תַּמְצִיא		תָּקִים	תֵּיטִיב	תּוֹשִׁיב		תָּסֵב
תַּגְלִי	תַּמְצִיאִי		תָּקִימִי	תֵּיטִיבִי	תּוֹשִׁיבִי		תָּסֵבִּי
אַגְלֶה	אַמְצִיא		אָקִים	אֵיטִיב	אוֹשִׁיב		אָסֵב
יַגְלוּ	יַמְצִיאוּ		יָקִימוּ	יֵיטִיבוּ	יוֹשִׁיבוּ		יָסֵבּוּ
תַּגְלֶינָה	תַּמְצֶאנָה		תָּקֵמְנָה	תֵּיטַבְנָה	תּוֹשֵׁבְנָה		תְּסֵבֶּינָה
תַּגְלוּ	תַּמְצֶאנָה		תָּקִימוּ	תֵּיטִיבוּ	תּוֹשִׁיבוּ		תָּסֵבּוּ
תַּגְלֶינָה	תַּמְצֶאנָה		תָּקֵמְנָה	תֵּיטַבְנָה	תּוֹשֵׁבְנָה		תְּסֵבֶּינָה
נַגְלֶה	נַמְצִיא		נָקִים	נֵיטִיב	נוֹשִׁיב		נָסֵב
מַגְלֶה	מַמְצִיא	מֵבִין	מֵקִים	מֵיטִיב	מוֹשִׁיב	מַאֲכִיל	מֵסֵב

Comparative Paradigms: Hophal.

		Strong Verb.	*1 gutt.*	*2 gutt.*	*3 gutt.*	*ע״ו init.*
Perf. Sg.	3. *m.*	הָקְטַל	הָעְמַד	הָוְעַק	הָשְׁמַע	הֻבַּשׁ
	3. *f.*	הָקְטְלָה	הָעְמְדָה	הָוְעֲקָה	הָשְׁמְעָה	הֻבְּשָׁה
	2. *m.*	הָקְטַלְתָּ	הָעְמַדְתָּ	הָוְעַקְתָּ	הָשְׁמַעְתָּ	הֻבַּשְׁתָּ
	2. *f.*	הָקְטַלְתְּ	הָעְמַדְתְּ	הָוְעַקְתְּ	הָשְׁמַעְתְּ	הֻבַּשְׁתְּ
	1. *c.*	הָקְטַלְתִּי	הָעְמַדְתִּי	הָוְעַקְתִּי	הָשְׁמַעְתִּי	הֻבַּשְׁתִּי
Pl.	3. *c.*	הָקְטְלוּ	הָעְמְדוּ	הָוְעֲקוּ	הָשְׁמְעוּ	הֻבְּשׁוּ
	2. *m.*	הָקְטַלְתֶּם	הָעְמַדְתֶּם	הָוְעַקְתֶּם	הָשְׁמַעְתֶּם	הֻבַּשְׁתֶּם
	2. *f.*	הָקְטַלְתֶּן	הָעְמַדְתֶּן	הָוְעַקְתֶּן	הָשְׁמַעְתֶּן	הֻבַּשְׁתֶּן
	1. *c.*	הָקְטַלְנוּ	הָעְמַדְנוּ	הָוְעַקְנוּ	הָשְׁמַעְנוּ	הֻבַּשְׁנוּ
Inf. absolute		הָקְטֵל	הָעְמֵד	הָוְעֵק		הֻבֵּשׁ
construct		הָקְטַל	הָעְמַד	הָוְעַק	הָשְׁמַע	הֻבַּשׁ

Imperatives not used.

Impf. Sg.	3. *m.*	יָקְטַל	יָעְמַד	יָוְעַק	יָשְׁמַע	יֻבַּשׁ
	3. *f.*	תָּקְטַל	תָּעְמַד	תָּוְעַק	תָּשְׁמַע	תֻּבַּשׁ
	2. *m.*	תָּקְטַל	תָּעְמַד	תָּוְעַק	תָּשְׁמַע	תֻּבַּשׁ
	2. *f.*	תָּקְטְלִי	תָּעְמְדִי	תָּוְעֲקִי	תָּשְׁמְעִי	תֻּבְּשִׁי
	1. *c.*	אָקְטַל	אָעְמַד	אָוְעַק	אָשְׁמַע	אֻבַּשׁ
Pl.	3. *m.*	יָקְטְלוּ	יָעְמְדוּ	יָוְעֲקוּ	יָשְׁמְעוּ	יֻבְּשׁוּ
	3. *f.*	תָּקְטַלְנָה	תָּעְמַדְנָה	תָּוְעַקְנָה	תָּשְׁמַעְנָה	תֻּבַּשְׁנָה
	2. *m.*	תָּקְטְלוּ	תָּעְמְדוּ	תָּוְעֲקוּ	תָּשְׁמְעוּ	תֻּבְּשׁוּ
	2. *f.*	תָּקְטַלְנָה	תָּעְמַדְנָה	תָּוְעַקְנָה	תָּשְׁמַעְנָה	תֻּבַּשְׁנָה
	1. *c.*	נָקְטַל	נָעְמַד	נָוְעַק	נָשְׁמַע	נֻבַּשׁ
Ptc.		מָקְטָל	מָעְמָד	מָוְעָק	מָשְׁמָע	מֻבָּשׁ

Comparative Paradigms: Hophal.

ה″ *final.*	א″ *final*	ו″ *med.*	ו″ *med.*	ו″ *init.*	ו″ *or* י″ *init.*	א″ *init.*	ע″
הָגְלָה	הֻמְצָא	הוּבַן		הוּקַם	הוּשַׁב	הָאֳכַל	הוּסַב
הָגְלְתָה	הֻמְצְאָה			הוּקְמָה	הוּשְׁבָה		הוּסַּבָּה
הָגְלִית	הֻמְצֵאתָ	*as*	*as*	הוּקַמְתָּ	הוּשַׁבְתָּ	*as*	הוּסַבּוֹתָ
הָגְלִית	הֻמְצֵאת	ו″ *med.*	ו″ *med.*	הוּקַמְתְּ	הוּשַׁבְתְּ	1 *gutt.*	הוּסַבּוֹת
הָגְלִיתִי	הֻמְצֵאתִי	*through-*	*through-*	הוּקַמְתִּי	הוּשַׁבְתִּי	*through*	הוּסַבּוֹתִי
הָגְלוּ	הֻמְצְאוּ	*out.*	*out.*	הוּקְמוּ	הוּשְׁבוּ	*out.*	הוּסַבּוּ
הָגְלִיתֶם	הֻמְצֵאתֶם			הוּקַמְתֶּם	הוּשַׁבְתֶּם		הוּסַבּוֹתֶם
הָגְלִיתֶן	הֻמְצֵאתֶן			הוּקַמְתֶּן	הוּשַׁבְתֶּן		הוּסַבּוֹתֶן
הָגְלִינוּ	הֻמְצֵאנוּ			הוּקַמְנוּ	הוּשַׁבְנוּ		הוּסַבּוֹנוּ
הָגְלֵה						הָאָכֵל	
הָגְלֵת	הֻמְצָא	הוּבַן		הוּקַם	הוּשַׁב	הָאָכַל	הוּסַב

Imperatives not used.

ה″	א″	ו″	ו″	ו″	ו″ or י″	א″	ע″
יָגְלֶה	יֻמְצָא	יוּבַן		יוּקַם	יוּשַׁב	יֻאָכַל	יוּסַב, יֻסַּב etc.
תָּגְלֶה	תֻּמְצָא			תּוּקַם	תּוּשַׁב		תּוּסַב
תָּגְלֶה	תֻּמְצָא			תּוּקַם	תּוּשַׁב		תּוּסַב
תָּגְלִי	תֻּמְצְאִי			תּוּקְמִי	תּוּשְׁבִי		תּוּסַּבִּי
אָגְלֶה	אֻמְצָא			אוּקַם	אוּשַׁב		אוּסַב
יָגְלוּ	יֻמְצְאוּ			יוּקְמוּ	יוּשְׁבוּ		יוּסַּבּוּ
תָּגְלֶינָה	תֻּמְצֶאנָה			תּוּקַמְנָה	תּוּשַׁבְנָה		תּוּסַּבֶּינָה
תָּגְלוּ	תֻּמְצְאוּ			תּוּקְמוּ	תּוּשְׁבוּ		תּוּסַּבּוּ
תָּגְלֶינָה	תֻּמְצֶאנָה			תּוּקַמְנָה	תּוּשַׁבְנָה		תּוּסַּבֶּינָה
נָגְלֶה	נֻמְצָא			נוּקַם	נוּשַׁב		נוּסַב
מָגְלֶה	מֻמְצָא	מוּבָן		מוּקָם	מוּשָׁב	מָאָכַל	מוּסָב

Comparative Paradigms: Hithpael.

		Strong Verb.	*1 gutt.*	*2 gutt.*	*3 gutt.*	*"ל init.*
Perf. Sg.	3. *m.*	הִתְקַטֵּל	הִתְעַמֵּד	הִתְבָּרֵךְ	הִתְנַּלַּח	הִתְנַגֵּשׁ
	3. *f.*	הִתְקַטְּלָה		הִתְבָּרְכָה	הִתְנַּלְּחָה	
	2. *m.*	הִתְקַטַּלְתָּ	*as*	הִתְבָּרַכְתָּ	הִתְנַּלַּחְתָּ	*as*
	2. *f.*	הִתְקַטַּלְתְּ	*Strong*	הִתְבָּרַכְתְּ	הִתְנַּלַּחְתְּ	*Strong*
	1. *c.*	הִתְקַטַּלְתִּי	*Verb*	הִתְבָּרַכְתִּי	הִתְנַּלַּחְתִּי	*Verb*
Pl.	3. *c.*	הִתְקַטְּלוּ	*through-*	הִתְבָּרְכוּ	הִתְנַּלְּחוּ	*through-*
	2. *m.*	הִתְקַטַּלְתֶּם	*out.*	הִתְבָּרַכְתֶּם	הִתְנַּלַּחְתֶּם	*out.*
	2. *f.*	הִתְקַטַּלְתֶּן		הִתְבָּרַכְתֶּן	הִתְנַּלַּחְתֶּן	
	1. *c.*	הִתְקַטַּלְנוּ		הִתְבָּרַכְנוּ	הִתְנַּלַּחְנוּ	
Inf. absolute		הִתְקַטֵּל	הִתְעַמֵּד	הִתְבָּרֵךְ	הִתְנַּלַּח	הִתְנַגֵּשׁ
construct						
Imp. Sg.	*m.*	הִתְקַטֵּל	הִתְעַמֵּד	הִתְבָּרֵךְ	הִתְנַּלַּח	הִתְנַגֵּשׁ
	f.	הִתְקַטְּלִי		הִתְבָּרְכִי	הִתְנַּלְּחִי	
Pl.	*m.*	הִתְקַטְּלוּ		הִתְבָּרְכוּ	הִתְנַּלְּחוּ	
	f.	הִתְקַטֵּלְנָה		הִתְבָּרַכְנָה	הִתְנַּלַּחְנָה	
Impf. Sg.	3. *m.*	יִתְקַטֵּל	יִתְעַמֵּד	יִתְבָּרֵךְ	יִתְנַּלַּח	יִתְנַגֵּשׁ
	3. *f.*	תִּתְקַטֵּל		תִּתְבָּרֵךְ	תִּתְנַּלַּח	
	2. *m.*	תִּתְקַטֵּל		תִּתְבָּרֵךְ	תִּתְנַּלַּח	
	2. *f.*	תִּתְקַטְּלִי		תִּתְבָּרְכִי	תִּתְנַּלְּחִי	
	1. *c.*	אֶתְקַטֵּל		אֶתְבָּרֵךְ	אֶתְנַּלַּח	
Pl.	3. *m.*	יִתְקַטְּלוּ		יִתְבָּרְכוּ	יִתְנַּלְּחוּ	
	3. *f.*	תִּתְקַטֵּלְנָה		תִּתְבָּרַכְנָה	תִּתְנַּלַּחְנָה	
	2. *m.*	תִּתְקַטְּלוּ		תִּתְבָּרְכוּ	תִּתְנַּלְּחוּ	
	2. *f.*	תִּתְקַטֵּלְנָה		תִּתְבָּרַכְנָה	תִּתְנַּלַּחְנָה	
	1. *c.*	נִתְקַטֵּל		נִתְבָּרֵךְ	נִתְנַּלַּח	
Ptc.		מִתְקַטֵּל	מִתְעַמֵּד	מִתְבָּרֵךְ	מִתְנַּלַּח	מִתְנַגֵּשׁ

Comparative Paradigms: Hithpael (Hithpalel).

ע״ע	א״ *init.*	י״ *init.*	ו״ *med.*	י״ *med.*	א״ *final.*	ה״ *final.*
הִתְנוֹלֵל	הִתְאַבֵּל	הִתְיַשֵּׁב	הִתְקוֹמֵם	הִתְבּוֹנֵן	הִתְמַצֵּא	הִתְנַבֵּא
הִתְנוֹלָלָה			הִתְקוֹמְמָה		הִתְמַצְּאָה	הִתְנַבְּאָה
הִתְנוֹלַלְתָּ			הִתְקוֹמַמְתָּ		הִתְמַצֵּאתָ	הִתְנַבֵּיתָ
הִתְנוֹלַלְתְּ			הִתְקוֹמַמְתְּ		הִתְמַצֵּאת	הִתְנַבֵּית
הִתְנוֹלַלְתִּי			הִתְקוֹמַמְתִּי		הִתְמַצֵּאתִי	הִתְנַבֵּיתִי
הִתְנוֹלֵל			הִתְקוֹמֵם		הִתְמַצֵּא	הִתְנַבֵּא
הִתְנוֹלְלוּ			הִתְקוֹמְמוּ		הִתְמַצְּאוּ	הִתְנַבְּאוּ
הִתְנוֹלַלְתֶּם			הִתְקוֹמַמְתֶּם		הִתְמַצֵּאתֶם	הִתְנַבֵּיתֶם
הִתְנוֹלַלְתֶּן			הִתְקוֹמַמְתֶּן		הִתְמַצֵּאתֶן	הִתְנַבֵּיתֶן
הִתְנוֹלַלְנוּ			הִתְקוֹמַמְנוּ		הִתְמַצֵּאנוּ	הִתְנַבֵּינוּ
						הִתְנַבֵּה
הִתְנוֹלֵל	הִתְאַבֵּל	הִתְיַשֵּׁב	הִתְקוֹמֵם	הִתְבּוֹנֵן	הִתְמַצֵּא	הִתְנַבֵּאת
הִתְנוֹלֵל	הִתְאַבֵּל	הִתְיַשֵּׁב	הִתְקוֹמֵם	הִתְבּוֹנֵן	הִתְמַצֵּא	הִתְנַבֵּה
הִתְנוֹלְלִי			הִתְקוֹמְמִי		הִתְמַצְּאִי	הִתְנַבְּאִי
הִתְנוֹלְלוּ			הִתְקוֹמְמוּ		הִתְמַצְּאוּ	הִתְנַבְּאוּ
הִתְנוֹלַלְנָה			הִתְקוֹמַמְנָה		הִתְמַצֵּאנָה	הִתְנַבֵּינָה
יִתְנוֹלֵל	יִתְאַבֵּל	יִתְיַשֵּׁב	יִתְקוֹמֵם	יִתְבּוֹנֵן	יִתְמַצֵּא	יִתְנַבֵּא
תִּתְנוֹלֵל			תִּתְקוֹמֵם		תִּתְמַצֵּא	תִּתְנַבֵּא
תִּתְנוֹלֵל			תִּתְקוֹמֵם		תִּתְמַצֵּא	תִּתְנַבֵּא
תִּתְנוֹלְלִי			תִּתְקוֹמְמִי		תִּתְמַצְּאִי	תִּתְנַבְּאִי
אֶתְנוֹלֵל			אֶתְקוֹמֵם		אֶתְמַצֵּא	אֶתְנַבֵּא
יִתְנוֹלְלוּ			יִתְקוֹמְמוּ		יִתְמַצְּאוּ	יִתְנַבְּאוּ
תִּתְנוֹלַלְנָה			תִּתְקוֹמַמְנָה		תִּתְמַצֵּאנָה	תִּתְנַבֵּינָה
תִּתְנוֹלְלוּ			תִּתְקוֹמְמוּ		תִּתְמַצְּאוּ	תִּתְנַבְּאוּ
תִּתְנוֹלַלְנָה			תִּתְקוֹמַמְנָה		תִּתְמַצֵּאנָה	תִּתְנַבֵּינָה
נִתְנוֹלֵל			נִתְקוֹמֵם		נִתְמַצֵּא	נִתְנַבֵּא
מִתְנוֹלֵל	מִתְאַבֵּל	מִתְיַשֵּׁב	מִתְקוֹמֵם	מִתְבּוֹנֵן	מִתְמַצֵּא	מִתְנַבֵּא

as Strong Verb through-out.

as ו״ med. through-out.

Strong Verb Qal with Suffixes.

Suffixes for the		1. *Sg.* *me.*	2. *Sg. m.* *thee.*	2. *Sg. f.* *thee.*	3. *Sg. m.* *him.*	3. *Sg. f.* *her.*
Perf.	3. *m.*	קְטָלַנִי	קְטָלְךָ	קְטָלֵךְ	קְטָלָהוּ / קְטָלוֹ	קְטָלָהּ
	3. *f.*	קְטָלַתְנִי	קְטָלַתְךָ	קְטָלָתֵךְ	קְטָלַתְהוּ / קְטָלַתּוּ	קְטָלַתְהָ
	2. *m.*	קְטַלְתַּנִי / קְטַלְתָּנִי	—	—	קְטַלְתָּהוּ / קְטַלְתּוֹ	קְטַלְתָּהּ
	2. *f.*	קְטַלְתִּינִי	—	—	קְטַלְתִּיהוּ / קְטַלְתִּיו	קְטַלְתִּיהָ
	1. *c.*	—	קְטַלְתִּיךָ	קְטַלְתִּיךְ	קְטַלְתִּיו	קְטַלְתִּיהָ
Pl.	3. *c.*	קְטָלוּנִי	קְטָלוּךָ	קְטָלוּךְ	קְטָלוּהוּ	קְטָלוּהָ
	2. *m.*	קְטַלְתּוּנִי	—	—	קְטַלְתּוּהוּ	קְטַלְתּוּהָ
	1. *c.*	—	קְטַלְנוּךָ	קְטַלְנוּךְ	קְטַלְנוּהוּ	קְטַלְנוּהָ
Inf.		קְטֹלִי / קָטְלִי	קָטְלְךָ / קָטְלֶךָ	קָטְלֵךְ	קָטְלוֹ	קָטְלָהּ
Imp.		קָטְלֵנִי	—	—	קָטְלֵהוּ	קָטְלָהּ / קָטְלָה
Impf.	3. *m.*	יִקְטָלֵנִי	יִקָּטֶלְךָ	יִקְטְלֵךְ	יִקְטְלֵהוּ	יִקְטָלֶהָ / יִקְטְלָה
With Nun epenthetic		יִקְטָלֶנִּי	יִקְטָלְךָ	—	יִקְטָלֶנּוּ	יִקְטָלֶנָּה
Pl.	3. *m.*	יִקְטְלוּנִי	יִקְטְלוּךָ	יִקְטְלוּךְ	יִקְטְלוּהוּ	יִקְטְלוּהָ
Perf. Piel		קִטְּלַנִי	קִטֶּלְךָ	קִטְּלֵךְ	קִטְּלוֹ	קִטְּלָהּ

*** The Suffixes to the other Conjugations follow the
הָ require the tone to be on the *preceding syllable;* also

STRONG VERB QAL WITH SUFFIXES.

1. *Pl.* *us.*	2. *Pl. m.* *you.*	2. *Pl. f.* *you.*	3. *Pl. m.* *them.*	3. *Pl. f.* *them.*
קְטָלָנוּ	קְטַלְכֶם	קְטַלְכֶן	קְטָלָם	קְטָלָן
קְטָלַתְנוּ	קְטָלַתְכֶם	קְטָלַתְכֶן	קְטָלָם	קְטָלַתַן
קְטַלְתָּנוּ	—	—	קְטַלְתָּם	קְטַלְתָּן
קְטַלְתִּינוּ	—	—	קְטַלְתִּים	קְטַלְתִּין
—	קְטַלְתִּיכֶם	קְטַלְתִּיכֶן	קְטַלְתִּים	קְטַלְתִּין
קְטָלוּנוּ	קְטָלוּכֶם	קְטָלוּכֶן	קְטָלוּם	קְטָלוּן
קְטַלְתּוּנוּ	—	—	קְטַלְתּוּם	קְטַלְתּוּן
—	קְטַלְנוּכֶם	קְטַלְנוּכֶן	קְטַלְנוּם	קְטַלְנוּן
קְטָלֵנוּ	קְטָלְכֶם	קְטָלְכֶן	קְטָלָם	קְטָלָן
קְטָלֵנוּ	—	—	קְטָלֵם	—
יְקְטָלֵנוּ	יְקְטָלְכֶם	יְקְטָלְכֶן	יְקְטָלֵם	יְקְטָלֵן
יְקְטָלֶנּוּ	—	—	—	—
יְקְטָלוּנוּ	יְקְטָלוּכֶם	יְקְטָלוּכֶן	יְקְטָלוּם	יְקְטָלוּן
קְטָלָנוּ	קְטָלְכֶם	קְטָלְכֶן	קְטָלָם	קְטָלָן

analogy of qal. Observe that the Suffixes נִי, נוּ, הוּ and ךָ, following a long vowel in an open syllable.

II. NOUNS.

ARRANGED IN SIX DECLENSIONS.

First Declension: Vowels Unchangeable.

See p. 57.

f.	their, *m.*	*f.*	your, *m.*	our.	her.	his.	thy, *f.*	thy, *m.*	my.	*Constr.*	*Absolute.*
ן	אוֹרָם	ן	אֽוֹרְכֶם	אוֹרֵנוּ	אוֹרָהּ	אוֹרוֹ	אוֹרֵךְ	אוֹרֶךָ	אוֹרִי	אוֹר	אוֹר light.
ן	אוֹרֵיהֶם	ן	אוֹרֵיכֶם	אוֹרֵינוּ	אוֹרֶיהָ	אוֹרָיו	אוֹרַיִךְ	אוֹרֶיךָ	אוֹרַי	אוֹרֵי	אוֹרִים *plur.*
ן	צַדִּיקָם	ן	צַדִּיקְכֶם	צַדִּיקֵנוּ	צַדִּיקָהּ	צַדִּיקוֹ	צַדִּיקֵךְ	צַדִּיקְךָ	צַדִּיקִי	צַדִּיק	צַדִּיק just man.
ן	צַדִּיקֵיהֶם	ן	צַדִּיקֵיכֶם	צַדִּיקֵינוּ	צַדִּיקֶיהָ	צַדִּיקָיו	צַדִּיקַיִךְ	צַדִּיקֶיךָ	צַדִּיקַי	צַדִּיקֵי	צַדִּיקִים *plur.*

*** The tone of Suffixes is as above in all the Declensions.

Second Declension: Nouns with Qamets Mutable.

(*a*) Monosyllabic[1]. (*b*) With immutable vowel in penult. (*c*) With immutable vowel in final syllable. (*d*) Qamets in both penult. and final. (*e*) Qamets penult., tsere final. *See pp.* 57, 58.

f.	their, *m.*	*f.*	your, *m.*	our.	her.	his.	thy, *f.*	thy, *m.*	my.	*Constr.*	*Absolute.*
־ן	דָּמָם	־ן	דִּמְכֶם	דָּמֵנוּ	דָּמָהּ	דָּמוֹ	דָּמֵךְ	דָּמֶךָ	דָּמִי	דַּם	דָּם blood (*a*).
־ן	דְּמֵיהֶם	־ן	דְּמֵיכֶם	דָּמֵינוּ	דָּמֶיהָ	דָּמָיו	דָּמַיִךְ	דָּמֶיךָ	דָּמַי	דְּמֵי	דָּמִים *plur.*
־ן	שׁוּעָלָם	־ן	שׁוּעֲלֵכֶם	שׁוּעָלֵנוּ	שׁוּעָלָהּ	שׁוּעָלוֹ	שׁוּעָלֵךְ	שׁוּעָלְךָ	שׁוּעָלִי	שׁוּעַל	שׁוּעָל fox (*b*).
־ן	שׁוּעָלֵיהֶם	־ן	שׁוּעֲלֵיכֶם	שׁוּעָלֵינוּ	שׁוּעָלֶיהָ	שׁוּעָלָיו	שׁוּעָלַיִךְ	שׁוּעָלֶיךָ	שׁוּעָלַי	שׁוּעֲלֵי	שׁוּעָלִים *plur.*
־ן	קְצִירָם	־ן	קְצִירְכֶם	קְצִירֵנוּ	קְצִירָהּ	קְצִירוֹ	קְצִירֵךְ	קְצִירְךָ	קְצִירִי	קְצִיר	קָצִיר harvest (*c*).
־ן	קְצִירֵיהֶם	־ן	קְצִירֵיכֶם	קְצִירֵינוּ	קְצִירֶיהָ	קְצִירָיו	קְצִירַיִךְ	קְצִירֶיךָ	קְצִירַי	קְצִירֵי	קְצִירִים *plur.*
־ן	דְּבָרָם	־ן	דִּבְרֵכֶם	דִּבְרֵנוּ	דְּבָרָהּ	דְּבָרוֹ	דְּבָרֵךְ	דְּבָרְךָ	דְּבָרִי	דִּבְרֵי	דָּבָר word (*d*).
־ן	דִּבְרֵיהֶם	־ן	דִּבְרֵיכֶם	דִּבְרֵינוּ	דְּבָרֶיהָ	דְּבָרָיו	דְּבָרַיִךְ	דְּבָרֶיךָ	דְּבָרַי	דִּבְרֵי	דְּבָרִים *plur.*
־ן	זְקֵנָם	־ן	זְקִנְכֶם	זְקֵנֵנוּ	זְקֵנָהּ	זְקֵנוֹ	זְקֵנֵךְ	זְקִנְךָ	זְקֵנִי	זְקַן	זָקֵן old man (*e*).
־ן	זְקֵנֵיהֶם	־ן	זְקֵנֵיכֶם	זְקֵנֵינוּ	זְקֵנֶיהָ	זְקֵנָיו	זְקֵנַיִךְ	זְקֵנֶיךָ	זְקֵנַי	זְקֵנֵי	זְקֵנִים *plur.*

[1] These nouns must be distinguished from those in Declension V, 'double ayin.'

Third Declension: Nouns with Tsere Mutable.

(*a*) Monosyllabic[1]. (*b*) With immutable vowel in final syllable. (*c*) Immutable vowel in penult.

See p. 58.

f.	their, *m.*	*f.*	your, *m.*	our.	her.	his.	thy, *f.*	thy, *m.*	my.	*Constr.*	*Absolute.*
־ן	שָׁמָם	־ן	שְׁמָכֶם	שְׁמֵנוּ	שְׁמָהּ	שְׁמוֹ	שְׁמֵךְ	שִׁמְךָ	שְׁמִי	שֵׁם	שֵׁם name (*a*).
־ן	שְׁמוֹתֵיהֶם	־ן	שְׁמוֹתֵיכֶם	שְׁמוֹתֵינוּ	שְׁמוֹתֶיהָ	שְׁמוֹתָיו	שְׁמוֹתַיִךְ	שְׁמוֹתֶיךָ	שְׁמוֹתַי	שְׁמוֹת	שֵׁמוֹת *plur.*
־ן	מְלִיצָם	־ן	מְלִיצְכֶם	מְלִיצֵנוּ	מְלִיצָהּ	מְלִיצוֹ	מְלִיצֵךְ	מְלִיצְךָ	מְלִיצִי	מֵלִיץ	מֵלִיץ interpreter (*b*).
־ן	מְלִיצֵיהֶם	־ן	מְלִיצֵיכֶם	מְלִיצֵינוּ	מְלִיצֶיהָ	מְלִיצָיו	מְלִיצַיִךְ	מְלִיצֶיךָ	מְלִיצַי	מְלִיצֵי	מְלִיצִים *plur.*
־ן	אוֹיְבָם	־ן	אוֹיַבְכֶם	אוֹיְבֵנוּ	אוֹיְבָהּ	אוֹיְבוֹ	אוֹיֵבֵךְ	אוֹיִבְךָ	אוֹיְבִי	אוֹיֵב	אוֹיֵב enemy (*c*).
־ן	אוֹיְבֵיהֶם	־ן	אוֹיְבֵיכֶם	אוֹיְבֵינוּ	אוֹיְבֶיהָ	אוֹיְבָיו	אוֹיְבַיִךְ	אוֹיְבֶיךָ	אוֹיְבַי	אוֹיְבֵי	אוֹיְבִים *plur.*

[1] These nouns must be distinguished from those in Declension V, 'double ayin.'

*** The Active Participle qal is of this Declension (*c*).

Fourth Declension: Segholate Nouns.

Developed monosyllabic forms; accent on penult. *See p. 59.*

Absolute.	*Constr.*	my.	thy, *m.*	thy, *f.*	his.	her.	our.	your, *m.*	your, *f.*	their, *m.*	their, *f.*
דֶּרֶךְ (דַּרְ) way.	דֶּרֶךְ	דַּרְכִּי	דַּרְכְּךָ	דַּרְכֵּךְ	דַּרְכּוֹ	דַּרְכָּהּ	דַּרְכֵּנוּ	דַּרְכְּכֶם	דַּרְכְּכֶן	דַּרְכָּם	דַּרְכָּן
דְּרָכִים *plur.*	דַּרְכֵי	דְּרָכַי	דְּרָכֶיךָ	דְּרָכַיִךְ	דְּרָכָיו	דְּרָכֶיהָ	דְּרָכֵינוּ	דַּרְכֵיכֶם	דַּרְכֵיכֶן	דַּרְכֵיהֶם	דַּרְכֵיהֶן
נַעַר (נָעַר) boy.	נַעַר	נַעֲרִי	נַעֲרְךָ	נַעֲרֵךְ	נַעֲרוֹ	נַעֲרָהּ	נַעֲרֵנוּ	נַעֲרְכֶם	נַעֲרְכֶן	נַעֲרָם	נַעֲרָן
נְעָרִים *plur.*	נַעֲרֵי	נְעָרַי	נְעָרֶיךָ	נְעָרַיִךְ	נְעָרָיו	נְעָרֶיהָ	נְעָרֵינוּ	נַעֲרֵיכֶם	נַעֲרֵיכֶן	נַעֲרֵיהֶם	נַעֲרֵיהֶן
סֵפֶר (סְפַר) book.	סֵפֶר	סִפְרִי	סִפְרְךָ	סִפְרֵךְ	סִפְרוֹ	סִפְרָהּ	סִפְרֵנוּ	סִפְרְכֶם	סִפְרְכֶן	סִפְרָם	סִפְרָן
סְפָרִים *plur.*	סִפְרֵי	סְפָרַי	סְפָרֶיךָ	סְפָרַיִךְ	סְפָרָיו	סְפָרֶיהָ	סְפָרֵינוּ	סִפְרֵיכֶם	סִפְרֵיכֶן	סִפְרֵיהֶם	סִפְרֵיהֶן
חֹדֶשׁ (חָדְשׁ) month.	חֹדֶשׁ	חָדְשִׁי	חָדְשְׁךָ	חָדְשֵׁךְ	חָדְשׁוֹ	חָדְשָׁהּ	חָדְשֵׁנוּ	חָדְשְׁכֶם	חָדְשְׁכֶן	חָדְשָׁם	חָדְשָׁן
חֳדָשִׁים *plur.*	חָדְשֵׁי	חָדְשַׁי	חָדְשֶׁיךָ	חָדְשַׁיִךְ	חָדָשָׁיו	חָדְשֶׁיהָ	חָדְשֵׁינוּ	חָדְשֵׁיכֶם	חָדְשֵׁיכֶן	חָדְשֵׁיהֶם	חָדְשֵׁיהֶן
אַיִל (אַיְלִ) ram.	אַיִל	אֵילִי	אֵילְךָ	אֵילֵךְ	אֵילוֹ	אֵילָהּ	אֵילֵנוּ	אֵילְכֶם	אֵילְכֶן	אֵילָם	אֵילָן
אֵילִים *plur.*	אֵילֵי	אֵילַי	אֵילֶיךָ	אֵילַיִךְ	אֵילָיו	אֵילֶיהָ	אֵילֵינוּ	אֵילֵיכֶם	אֵילֵיכֶן	אֵילֵיהֶם	אֵילֵיהֶן
מָוֶת (מָוְתְּ) death.	מוֹת	מוֹתִי	מוֹתְךָ	מוֹתֵךְ	מוֹתוֹ	מוֹתָהּ	מוֹתֵנוּ	מוֹתְכֶם	מוֹתְכֶן	מוֹתָם	מוֹתָן
מוֹתִים *plur.*	מוֹתֵי	מוֹתַי	מוֹתֶיךָ	מוֹתַיִךְ	מוֹתָיו	מוֹתֶיהָ	מוֹתֵינוּ	מוֹתֵיכֶם	מוֹתֵיכֶן	מוֹתֵיהֶם	מוֹתֵיהֶן
חֳלִי (חָלְיְ) sickness.	חֳלִי	חָלְיִי	חָלְיְךָ	חָלְיֵךְ	חָלְיוֹ	חָלְיָהּ	חָלְיֵנוּ	חָלְיְכֶם	חָלְיְכֶן	חָלְיָם	חָלְיָן
חֳלָיִים *plur.*	חֳלָיֵי	חֳלָיַי	חָלְיֶיךָ	חָלְיַיִךְ	חָלָיָיו	חָלְיֶיהָ	חָלְיֵינוּ	חָלְיֵיכֶם	חָלְיֵיכֶן	חָלְיֵיהֶם	חָלְיֵיהֶן
כְּלִי (כֶּלְיְ) vessel.	כְּלִי	כֶּלְיִי	כֶּלְיְךָ	כֶּלְיֵךְ	כֶּלְיוֹ	כֶּלְיָהּ	כֶּלְיֵנוּ	כֶּלְיְכֶם	כֶּלְיְכֶן	כֶּלְיָם	כֶּלְיָן
כֵּלִים *plur.*	כְּלֵי	כֶּלַי	כֶּלֶיךָ	כֶּלַיִךְ	כֶּלָיו	כֶּלֶיהָ	כֶּלֵינוּ	כֶּלֵיכֶם	כֶּלֵיכֶן	כֶּלֵיהֶם	כֶּלֵיהֶן

Fifth Declension: Nouns from Double Ayin Verbs.

Daghesh forte, with suffixes and in the plural.

See p. 60.

f.	their, *m.*	*f.*	your, *m.*	our.	her.	his.	thy, *f.*	thy, *m.*	my.	*Constr.*	*Absolute.*
־ן	סַלָּם	־ן	סַלְּכֶם	סַלֵּנוּ	סַלָּהּ	סַלּוֹ	סַלֵּךְ	סַלְּךָ	סַלִּי	סַל	סַל basket.
־ן	סַלֵּיהֶם	־ן	סַלֵּיכֶם	סַלֵּינוּ	סַלֶּיהָ	סַלָּיו	סַלַּיִךְ	סַלֶּיךָ	סַלַּי	סַלֵּי	סַלִּים *plur.*
־ן	חֻקָּם	־ן	חֻקְּכֶם [2]	חֻקֵּנוּ	חֻקָּהּ	חֻקּוֹ	חֻקֵּךְ	חֻקְּךָ [1]	חֻקִּי	חָק־	חֹק statute.
־ן	חֻקֵּיהֶם	־ן	חֻקֵּיכֶם	חֻקֵּינוּ	חֻקֶּיהָ	חֻקָּיו	חֻקַּיִךְ	חֻקֶּיךָ	חֻקַּי	חֻקֵּי	חֻקִּים *plur.*
־ן	חִצָּם	־ן	חִצְּכֶם	חִצֵּנוּ	חִצָּהּ	חִצּוֹ	חִצֵּךְ	חִצְּךָ	חִצִּי	חֵץ	חֵץ arrow.
־ן	חִצֵּיהֶם	־ן	חִצֵּיכֶם	חִצֵּינוּ	חִצֶּיהָ	חִצָּיו	חִצַּיִךְ	חִצֶּיךָ	חִצַּי	חִצֵּי	חִצִּים *plur.*
־ן	גְּמַלָּם	־ן	גְּמַלְּכֶם	גְּמַלֵּנוּ	גְּמַלָּהּ	גְּמַלּוֹ	גְּמַלֵּךְ	גְּמַלְּךָ	גְּמַלִּי	גְּמַל	גָּמָל camel.
־ן	גְּמַלֵּיהֶם	־ן	גְּמַלֵּיכֶם	גְּמַלֵּינוּ	גְּמַלֶּיהָ	גְּמַלָּיו	גְּמַלַּיִךְ	גְּמַלֶּיךָ	גְּמַלַּי	גְּמַלֵּי	גְּמַלִּים *plur.*

[1] Lev. x. 13, 14.

[2] Ex. v. 14.

Sixth Declension: Nouns in ה־ from Lamedh-He Verbs.

See p. 60.

f.	their, *m.*	*f.*	your, *m.*	our.	her.	his.	thy, *f.*	thy, *m.*	my.	*Constr.*	*Absolute.*
־ן	־ָם	־ן	־כֶם	־נוּ	־הָ	־וֹ	־ךְ	־ךָ	־ִי	־ֵה	קָנֶה reed.
־ן	־ֵיהֶם	־ן	־ֵיכֶם	־ֵינוּ	־ֶיהָ	־ָיו	־ַיִךְ	־ֶיךָ	־ַי	־ֵי	קָנִים *plur.*
־ן	־ָם	־ן	־ֶכֶם	־ֵנוּ	־ֵהּ	־ֵהוּ	־ֵךְ	־ְךָ	־ִי	־ֵה	רֹעֶה shepherd.
־ן	־ֵיהֶם	־ן	־ֵיכֶם	־ֵינוּ	־ֶיהָ	־ָיו	־ַיִךְ	־ֶיךָ	־ַי	־ֵי	רֹעִים *plur.*
־ן	־ָם	־ן	־כֶם	־נוּ	־הָ	־וֹ	־ךְ	־ךָ	־ִי	־ֵה	מַעֲשֶׂה work.
־ן	־ֵיהֶם	־ן	־ֵיכֶם	־ֵינוּ	־ֶיהָ	־ָיו	־ַיִךְ	־ֶיךָ	־ַי	־ֵי	מַעֲשִׂים *plur.*

PARADIGM I. Nouns. See p. 61.

(The Forms of Adjectives and Participles are of three types.)

S.											
I.	ملك	ملكا	ملكي	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	Absolute.
I.	ملكي	ملكي	ملكي	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	Construct.
I.	ملكي	ملكي	ملكي	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	my king, &c.
I.	ملكك	ملكك	ملكك	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	thy king, m.
I.	ملكك	ملكك	ملكك	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	thy king, f.
I.	ملكه	ملكه	ملكه	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	his king
I.	ملكها	ملكها	ملكها	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	her king
I.	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	our king
I.	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	your king, m.
I.	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	your king, f.
I.	ملكهم	ملكهم	ملكهم	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	their king, m.
I.	ملكهن	ملكهن	ملكهن	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	ملكنا	their king, f.

Feminine Nouns (*continued*).

f.	their, *m.*	*f.*	your, *m.*	our.	her.	his.	thy, *f.*	thy, *m.*	my.	*Constr.*	*Absolute.*
ן	נַעֲרָתָם	ן	נַעֲרַתְכֶם	נַעֲרָתֵנוּ	נַעֲרָתָהּ	נַעֲרָתוֹ	נַעֲרָתֵךְ	נַעֲרָתְךָ	נַעֲרָתִי	נַעֲרַת	נַעֲרָה [5] girl.
ן	נַעֲרוֹתֵיהֶם	ן	נַעֲרוֹתֵיכֶם	נַעֲרוֹתֵינוּ	נַעֲרוֹתֶיהָ	נַעֲרוֹתָיו	נַעֲרוֹתַיִךְ	נַעֲרוֹתֶיךָ	נַעֲרוֹתַי	נַעֲרוֹת	נְעָרִית *plur.*
ן	שִׁפְחָתָם	ן	שִׁפְחַתְכֶם	שִׁפְחָתֵנוּ	שִׁפְחָתָהּ	שִׁפְחָתוֹ	שִׁפְחָתֵךְ	שִׁפְחָתְךָ	שִׁפְחָתִי	שִׁפְחַת	שִׁפְחָה bondmaid.
ן	שִׁפְחוֹתֵיהֶם	ן	שִׁפְחוֹתֵיכֶם	שִׁפְחוֹתֵינוּ	שִׁפְחוֹתֶיהָ	שִׁפְחוֹתָיו	שִׁפְחוֹתַיִךְ	שִׁפְחוֹתֶיךָ	שִׁפְחוֹתַי	שִׁפְחוֹת	שִׁפְחוֹת *plur.*
ן	חָכְמָתָם	ן	חָכְמַתְכֶם	חָכְמָתֵנוּ	חָכְמָתָהּ	חָכְמָתוֹ	חָכְמָתֵךְ	חָכְמָתְךָ	חָכְמָתִי	חָכְמַת	חָכְמָה wisdom.
ן	חָכְמוֹתֵיהֶם	ן	חָכְמוֹתֵיכֶם	חָכְמוֹתֵינוּ	חָכְמוֹתֶיהָ	חָכְמוֹתָיו	חָכְמוֹתַיִךְ	חָכְמוֹתֶיךָ	חָכְמוֹתַי	חָכְמוֹת	חָכְמוֹת *plur.*
ן	עֲטָרָתָם	ן	עֲטָרַתְכֶם	עֲטָרָתֵנוּ	עֲטָרָתָהּ	עֲטָרָתוֹ	עֲטָרָתֵךְ	עֲטָרָתְךָ	עֲטָרָתִי	עֲטָרַת	עֲטָרָה [4] crown.
ן	עֲטָרוֹתֵיהֶם	ן	עֲטָרוֹתֵיכֶם	עֲטָרוֹתֵינוּ	עֲטָרוֹתֶיהָ	עֲטָרוֹתָיו	עֲטָרוֹתַיִךְ	עֲטָרוֹתֶיךָ	עֲטָרוֹתַי	עֲטָרוֹת	עֲטָרוֹת *plur.*
ן	טַבְּעָתָם	ן	טַבְּעַתְכֶם	טַבְּעָתֵנוּ	טַבְּעָתָהּ	טַבְּעָתוֹ	טַבְּעָתֵךְ	טַבְּעָתְךָ	טַבְּעָתִי	טַבְּעַת	טַבַּעַת [4] ring.
ן	טַבְּעוֹתֵיהֶם	ן	טַבְּעוֹתֵיכֶם	טַבְּעוֹתֵינוּ	טַבְּעוֹתֶיהָ	טַבְּעוֹתָיו	טַבְּעוֹתַיִךְ	טַבְּעוֹתֶיךָ	טַבְּעוֹתַי	טַבְּעוֹת	טַבָּעוֹת *plur.*

[1] Immutable vowels before ה_ : see Decl. 1, also dagheshed forms (Decl. 5). [3] Mutable _ or _ before termination; see Decls. 2, 3. [5] Nouns from segholates, Decl. 4. [4] Feminines terminating in ת_ (ת_ָ) or ת_ (ת_ִ). Most of these nouns have in the abs. sing. a form in ה_, as עֲטָרָה. Participles have in general this double form, as עֹשִׂית, עֹשָׂה, *m.*

IRREGULAR NOUNS. *See* § 162.

Absolute.	*Constr.*	my.	thy, *m.*	thy, *f.*	his.	her.	our.	your, *m.*	*f.*	their, *m.*	*f.*
אָב father.	אֲבִי	אָבִי	אָבִיךָ	אָבִיךְ	אָבִיו, ־הוּ	אָבִיהָ	אָבִינוּ	אֲבִיכֶם	־ן	אֲבִיהֶם	־ן
אָבוֹת *plur.*	אֲבוֹת	אֲבוֹתַי	אֲבוֹתֶיךָ		אֲבוֹתָיו		אֲבוֹתֵינוּ	אֲבוֹתֵיכֶם		אֲבוֹתֵיהֶם	
אָח brother.	אֲחִי	אָחִי	אָחִיךָ	אָחִיךְ	אָחִיו, ־הוּ		אָחִינוּ	אֲחִיכֶם	־ן	אֲחִיהֶם	־ן
אַחִים *plur.*	אֲחֵי	אַחַי	אַחֶיךָ	אַחַיִךְ	אָחָיו	אַחֶיהָ	אַחֵינוּ	אֲחֵיכֶם	־ן	אֲחֵיהֶם	
אָחוֹת sister.	אֲחוֹת	אֲחוֹתִי	אֲחוֹתְךָ	אֲחוֹתֵךְ	אֲחוֹתוֹ	אֲחוֹתָהּ	אֲחוֹתֵנוּ	אֲחוֹתְכֶם		אֲחוֹתָם	
plur.		אַחְיוֹתַי	אַחְיוֹתֶיךָ	אַחְיוֹתַיִךְ	אַחְיוֹתָיו			אַחְיוֹתֵיכֶם		אַחְיוֹתֵיהֶם	
בַּת daughter.	בַּת	בִּתִּי	בִּתְּךָ		בִּתּוֹ	בִּתָּהּ		בִּתְּכֶם			
בָּנוֹת *plur.*	בְּנוֹת	בְּנוֹתַי	בְּנוֹתֶיךָ	בְּנוֹתַיִךְ	בְּנוֹתָיו	בְּנוֹתֶיהָ	בְּנוֹתֵינוּ	בְּנוֹתֵיכֶם		בְּנוֹתֵיהֶם	
פֶּה mouth.	פִּי	פִּי	פִּיךָ		פִּיו, פִּיהוּ		פִּינוּ	פִּיכֶם		פִּיהֶם	
שֶׂה lamb.	שֵׂה				שֵׂיוֹ, שֵׂיֵהוּ						

VOCABULARIES.

I. HEBREW-ENGLISH.

The following Vocabularies are for the most part restricted to the Exercises and Reading Lessons. Many words which there occur only once, and are explained in their places, are not included.

The Verbs are denoted in English, for the sake of convenience, by the infinitive sign *to*. The Hebrew form given is, as usual, the 3 pers. sing. masc. perf. of qal. Of Verbs found only in other conjugations, the qal pointing is omitted. Conjugations regular in meaning *e.g.*, *niph.* as passive, *hiph.* as causative, are not in general separately specified.

The figures appended in some cases to the nouns, after the letters denoting gender (*m.*, *f.*, *c.*), indicate the declension-form: especially in nouns derived from verbs ע"ע (5). The rest are sufficiently shown in the Paradigms. Proper Names are not introduced, excepting in special cases. See English-Hebrew Vocabulary, pp. 308, 309.

Words marked * are post-biblical, although in most instances derived from roots which occur in the Hebrew Scriptures.

א

אָב *m.* (*see p.* 62) father.

אָבַד to perish; *piel and hiph.* to destroy.

אֲבַדּוֹן *m.* ('Abaddon'); destruction.

אָבָה *impf.* יֹאבֶה to be willing, desirous; *mostly with negatives.*

אֶבְיוֹן *adj.* (אָבָה) poor, miserable.

אָבַל to languish, lament; *hiph.* to grieve, mourn.

אֶבֶן *f.* stone, rock, precious stone.

אֶבְרָה *f.* wing, feather.

אֲגַם *m.* pool, *const. of* אָגָם (מַיִם *understood*).

אָגַר to gather, lay up provision.

אָדוֹן *m.* lord, *whence* אֲדֹנָי the Lord.

אָדַם to be red; *pual* to be dyed red.

אָדָם *m.* a man, man (*generic and collective*); *pr. n.* Adam.

אִישׁ הָאֲדָמָה *f.* ground, earth, a husbandman.

אָהַב *or* אָהֵב *impf.* a, to love.

אַהֲבָה *f.* love.

אֲהָהּ ah! alas!

אָהַל to pitch a tent; *piel fut.* יְהֵל.

אֹהֶל *m.* tent, tabernacle.

אוֹ *conj.* or; אוֹ ... אוֹ whether ... or.

אוֹי *interj.* alas! woe to!

אֱוִיל *m.* fool, impious man.

אוּלַי *adv.* perhaps.

אוֹר to shine, be enlightened; *niph.* (*impf.* יֵאוֹר) to become bright; *hiph.* to enlighten.

אוֹר *m.* light.

אָז *adv.* then.

אֵזוֹר *m.* girdle, fetters.

אזן *hiph.* הֶאֱזִין to give ear.

אֹזֶן *f. dual* אָזְנַיִם ear.

אָח *m.* (*see p.* 272) brother.

אֶחָד *num. m.* one, *fem.* אַחַת; *see p.* 134: *sometimes equivalent to the indefinite article* (118).

אָחַז to take hold of (בְּ); *niph.* to take possession, be caught.

אַחֵר *m.* אַחֶרֶת *f. adj.* other.

אַחַר ('hinder part') *as adv.* afterwards, after: *plur. const.* אַחֲרֵי *prep.* after.

אַחֲרִית *f.* the latter time (of one's life, or of the world).

אַי, אַיֵּה *adv. interrog.* where? *See* § 272, 1. *מֵאַיָּה whence?

אָיַב to hate; *ptc.* אוֹיֵב enemy.

אֵיבָה *f.* enmity.

אַיָּה *f.* vulture, falcon.

אֵיךְ *adv. interrog.* how?

אַיִל *m.* (*const.* אֵיל, *pl.* אֵילִים) a ram.

אַיָּלָה *f.* a hind, female antelope.

אֵימָה *f.* fear, terror.

אַיִן *adv.* not (*see p.* 142). *With suffixes:* I (would) not, *etc.*

אֵיפָה *or* אֵפָה *f.* ephah, *a corn measure.*

אִישׁ (*see p.* 62) man, husband, every one: אִישׁ . . . אִישׁ one . . . another.

אַךְ *adv.* also, only, surely, yet.

אָכַל *impf.* A *and* E, to eat; *hiph.* to give to eat, to feed with (*two accs. or acc. and* לְ).

אֹכֶל *m.* food.

אָכֵן *adv.* truly, certainly.

אַל *adv.* not; *see p.* 141.

אֶל *or* אֶל־ *prep.* to, unto.

אֵלֶּה, אֵל *demonst. pron. pl.* these. *See* § 183.

אֵל ('mighty one') God; אֵלִים mighty ones.

*אֶלָּא but ('sondern'), except.

אֱלוֹהַּ God.

אֱלֹהִים God, *sometimes* gods. *See* § 287 *a.*

אֵלָה *or* אַיָּלָה, *אֵילָן *m.* a tree (oak or terebinth).

אִלֵּם *adj.* dumb.

אַלְמָנִי *m.* (*with* פְּלָנִי) such a one.

אֶלֶף *m.* a thousand, *pl.* אֲלָפִים.

אֵם *f.* (*see p.* 62) mother.

אִם *part.* if; *see p.* 144.

אָמָה *f.* maid-servant, handmaid.

אַמָּה *f.* cubit.

אֱמוּנָה *f.* faith, faithfulness, faithful adherence to.

אָמַן to be or to make firm, trustworthy; *ptc.* אֹמֵן foster-father; *in f.* אֹמֶנֶת nurse; *niph.* to be secure, faithful, such as can be depended on; *hiph.* to trust, believe.

אָמֵן Amen, אָמְנָה *adv.* certainly, verily.

אָמַץ *impf.* A, to be powerful, courageous; *piel, hiph.* to strengthen.

אָמַר *impf.* A *and* E, to say. *See* § 246 *c. Citations from O.T. are introduced in later Hebrew by* *שֶׁנֶּאֱמַר 'as it was said' (*niph.*).

אִמְרָה *f.* word, discourse.

אֱמֶת *f.* (*with suffix* אֲמִתּוֹ) truth; *אֲמִתִּית *adj.* true.

אָנָה, אָן *interrog. adv.* where?

אֱנוֹשׁ *m.* man ('homo'). *See* אִישׁ.

אנח *niphal* to sigh; *with* עַל.

אֲנָחָה *f.* sighing.

אָנֹכִי, אֲנִי *pers. pron.* I; *plur.* אֲנַחְנוּ we.

אֳנִיָּה *f.* ship; אֳנִי *m.* fleet.

אָנַף to be angry (*lit.* 'to snort').

אָנַק to cry out from pain; *niph.* to lament.

אָסַף to collect, gather.

אָסַר to bind, yoke.

אַף *m.* (5) nose; *dual* אַפַּיִם nostrils; *generally met.* anger.

אַף *part.* also, even. אַף כִּי is it so, that . . .?

אֶפְרֹחַ *m.* the young (of birds), a nestling.

אָרַב to lie in wait (עַל against).

אַרְבַּע *f.* אַרְבָּעָה *m. num.* four, אַרְבָּעִים forty; *see p.* 134.

אַרְגָּמָן *f.* purple.

אָרָה to pluck.

אָרוֹן *and* אָרֹן *c.* ark (of the Covenant); אָרֵז *m.* cedar. [אֲרוֹן *with def. art.*

אֹרַח *f.* way, path.

אַרְיֵה *and* אֲרִי *m.* lion.

אָרַךְ *impf.* A, to be long; *hiph.* to prolong; *with* אַף to be long-suffering.

אֶרֶךְ *m.* long; אֶרֶךְ אַפַּיִם long-suffering.

אֲרָם *f.* Aram, Syria; אֲרָם נַהֲרַיִם ('Aram of the two rivers') Mesopotamia.

אֶרֶץ *c.* earth, world, land; *with art.* הָאָרֶץ.

אָרַר *impf.* אָאֹר to curse.

אֵשׁ *c.* (5) fire.

אִשָּׁה *f.* (*see p.* 62) woman, wife.

אָשַׁר to be straight, *hence* to prosper; *piel* to make straight, pronounce happy, congratulate.

אֲשֶׁרֵי *m. only in plur. const.* Oh the happiness of! blessed is, art, are, etc.

אֲשֶׁר *indecl. rel.* who, which. *See pp.* 72, 144, 161.

אֶת־, אֵת *mark of the acc. For its use with personal pronouns, see paradigm, p.* 68.

אֵת־, אֶת *prep.* with. *When a prefix, the* ת *is doubled. See* § 182, *p.* 69.

אַתָּה *m.* אַתְּ *f. 2 pers. pron.* thou; *plur.* אַתֶּם *m.* אַתֵּן *f.* ye.

אֶתְמוֹל *adv.* yesterday. *See* תְּמוֹל.

ב

בְּ *prep. prefix* in, *of place or time;* by, *of the instrument. With inf. of verbs it often has the sense of* when; *see p.* 143.

בָּאַר to burn, consume.

בְּאֻשִׁים *m. pl.* worthless, wild (grapes).

בָּגַד to dissemble, transgress.

בֶּגֶד *m.* garment.

[בַּד] *m.* (5) solitude; *adverbial, with* לְ alone *or prep.* beside; *often with pron. affixes. See p.* 141, *n.* 2.

בַּד *m.* (5) branch, limb (*i. e.* 'a separate part'). *Plur. only.*

בְּהֵמָה *f.* beast, cattle (*sing. often used collectively*).

בּוֹא to come, enter; *hiph.* הֵבִיא to cause to enter, to bring.

בּוּז, *also* בָּזָה to despise, spurn.

בִּין *and* בּוֹן (*see* § 250) to discern, understand; *niph. ptc.* נָבוֹן discreet, prudent; *hiph.* to be wise, skilful, understanding.

בּוֹשׁ to be ashamed; *hiph.* to put to shame.

בָּחוּר *m.* a youth.

בָּחַן to try, put to the test.

בָּחַר to choose (*acc. or* בְּ).

בָּטַח to trust; (בְּ, לְ) *hiph.* to certify, declare.

בָּטֵל to cease; * בָּטֵל *adj.* useless.

בִּינָה *f.* understanding, prudence.

בַּיִת *m.* (*const.* בֵּית, *see p.* 62*a*) house, abode. *Frequent in the names of places. Pl.* בָּתִּים.

בָּכָא *m.* weeping; (*also* mulberry trees) *as pr. n.* Baca.

בָּכָה to weep, mourn.

בְּכוֹר *m.* firstborn.

בְּכוֹרָה *f.* birthright.

בְּכִי *m.* weeping, trickling.

בַּל *or* בְּלִי ('loss') *as prep.* without; *as adv.* not; *with suffixes* לִבְלִי, מִבְּלִי for lack of, so that not.

בָּלָה to be worn out, ruined.

בִּלְעֲדֵי *prep.* (*phr. const. form with suffix*) without, separate from.

בִּלְתִּי *adv.* besides, except, not.

בָּמָה *f. in pl.* high places.

בַּמָּה *adv.* wherefore? why?

בֵּן *m.* (*const.* בֶּן, *see p.* 62*a*) son; 'a son of... years' = so many years old.

בָּנָה to build.

בְּעַד *prep.* about, within, after, behind; *often with suffixes.*

בַּעַל *m.* lord, possessor, husband.

בָּעַר to burn; *piel* to consume, put away, burn up.

בָּקַע to cleave; *niph.* to break forth; *piel* to divide, rend.

בקר *piel* to search, enquire.

בֹּקֶר *m.* (*pl.* בְּקָרִים) morning.

בָּקָר *c.* ox, bullock, herd (*collective*).

בקשׁ *piel* בִּקֵּשׁ to seek, entreat.

בַּר *adj.* (5) (*fem.* בָּרָה) pure.

בָּרָא to create, make, fashion.

בַּרְזֶל *m.* (*quadrilit.*) iron.

בְּרִית *f.* covenant.

בָּרַךְ to kneel; *qal pass. ptc.* blessed. *Generally piel* בֵּרַךְ to bless, to pronounce blessed

בֶּרֶךְ *f.* (4) *dual* בִּרְכַּיִם knee.

בְּרָכָה *f.* blessing.

בָּרַר to choose, separate; *ptc. pass.* pure, select; *niph.* to be pure; *ptc.* נָבֹר pure.

בשׂר *piel* to announce; *εὐαγγελίζειν.*

בָּשָׂר *m.* flesh, body.

בַּת *f.* (*pl.* בָּנוֹת, *see p.* 272*a*) daughter.

בָּתָה *f.* desolation.

בְּתוּלָה *f.* virgin.

בְּתוֹךְ (*as prep. from* תָּוֶךְ) in the midst of.

ג

גָּאַל to redeem, avenge; *ptc.* גֹּאֵל redeemer, *hence* near kinsman (one who has the right to redeem).

גְּאֻלָּה *f.* relationship, right of redemption, redemption.

גָּבַהּ to be lifted up, haughty; *hiph.* to exalt.

גָּבֹהַּ *adj.* high, proud.

גְּבוּל *m.* border, coast.

גִּבּוֹר *adj.* mighty.

גְּבוּרָה *f.* power.

גָּבִישׁ *m.* ('ice') crystal.

גִּבְעָה *f.* hill; *pr. n.* Gibeah.

גָּבַר *and* גָּבֵר *impf.* A, to be powerful; *piel* to make strong.

גֶּבֶר *m.* man ('vir').

גְּדוּד *m.* troop, detachment (of an army).

גָּדוֹל *adj.* great.

גָּדַל and גָּדֵל *impf.* A, to be great, grow up; *piel* to make great; *hiph.* to become great.

גְּדֻלָּה *f.* greatness, majesty.

גִּדֵּף *piel* גִּדֵּף to reproach, blaspheme.

גָּדֵר *m.*, *also* גְּדֵרָה *f.* wall, fence, hedge.

גְּוִיָּה *f.* body.

גּוֹיִם *m.* (*pl. of* גּוֹי) peoples, nations.

גִּיל *or* גּוּל to rejoice.

גּוּר to sojourn, dwell.

גּוֹרָל *m.* lot.

גָּזַל to cut off, take away.

גַּיְא *c.* (*const.* גֵּיא) valley.

גָּלָה to lay bare, uncover: *with* אֹזֶן to 'uncover the ear,' disclose: *also* to migrate, go into exile: *hiph.* to carry into exile.

גִּלַּח *piel*, *hithp.* to shave.

גָּלַל to roll, roll upon, commit to.

גַּם *adv.* also, moreover.

גֹּמֶא *m.* bulrush (the papyrus).

גְּמוּל *m.* desert, recompense.

*גְּמוּלוֹת *f.* recompense, gratitude.

גָּמַל to repay, recompense.

גָּמָל *c.* (5) camel.

גָּמַר to finish, fail.

גַּן *c.* (5) garden.

גָּנַב to steal (*see p.* 194, *note on Job* iv. 12).

גָּעַר *impf.* A, to reprove, rebuke.

גְּעָרָה *f.* (*const.* גַּעֲרַת) rebuke.

גֶּפֶן *c.* vine.

גֹּפֶר *m. name of a tree; perhaps the* cypress.

גֵּר *m.* stranger, sojourner.

גַּרְזֶן *m.* axe.

גֹּרֶן *f.* threshing-floor.

*גֵּרֶר occasion.

גָּרַשׁ to cast out; *piel* to expel.

גֶּשֶׁת (*with suffix* גִּשְׁתּוֹ) *inf. const. of* נָגַשׁ to touch.

ד

דָּבָה *f.* report, slander.

דְּבוֹרָה *f.* bee.

דָּבַק, *also* דָּבֵק *impf.* A, adhere to (בְּ), abide with (עִם).

דָּבַר to speak, promise, command; *almost solely in piel.*

דָּבָר *m.* (2) word, matter, thing; עַל־דְּבַר in respect of, concerning.

דְּבַשׁ *m.* honey.

דָּג *m.* (*pl.* דָּגִים) fish.

דּוֹד *m.* beloved, uncle.

דּוּן *and* דִּין to judge, contend.

דּוּר to dwell.

דּוֹר *or* דֹּר *m.* (1) generation.

דָּחַק to press on; *ptc.* דֹּחֵק oppressor.

דִּין *m.* judgment.

דכא *piel* to crush.

דַּל *adj.* (*pl.* דַּלִּים) poor.

דָּלַג *qal and piel* to leap.

דָּלַל to move to and fro, hang loose; *niph.* to be wasted.

דֶּלֶת *f.* (4) (*dual* דְּלָתַיִם) door, gate.

דָּם *m.* blood, *pl.* דָּמִים bloodshed.

דָּמָה to resemble; *ptc.* דֹּמֶה like.

דָּמַם to be still.

דְּמָמָה *f.* silence.

דַּעַת *f.* (*inf. const. of* יָדַע *as noun*) knowledge.

דָּקַר to pierce.

דְּרוֹר *c.* a swallow.

דָּרַךְ to tread; *hiph.* to lead, guide.

דֶּרֶךְ *c.* way, mode of life.

דָּרַשׁ to enquire, seek, demand.

דָּשָׁא to spring (*as grass*); *hiph.* to yield grass.

דֶּשֶׁא *m.* tender grass.

דָּשַׁן to be fat; *piel* to anoint.

ה

הַ (הָ, הָ) the; *definite Article as prefix; see* §§ 101–105.

הֲ *interrogative prefix; see* § 142.

הָגָה to murmur, meditate.

הֶגְיוֹן *m.* meditation.

הֲדֹם *m.* footstool.

הָדָר *m.* הֲדָרָה *f.* majesty, splendour, stateliness.

הוּא 3 *pers. pron. m.* he, it; *often used as demonst., also in place of copula,* § 276 *a.*

הוֹי *interj.* alas! woe to!

הוּם to disturb, excite.

הוֹן *m.* wealth, value.

*הַזְאָה *f.* (נָזָה *hiph.*) sprinkling.

הִיא 3 *pers. pron. f.* she, it; *often demonst.*

הָיָה to be; *see* § 254.

הֵיכָל *m.* temple, palace.

הֲלִיכָה *f.* step.

הָלַךְ *inf. const.* לֶכֶת; *impf.* יֵלֵךְ to go, walk; *hiph.* to lead; *hithp.* to go about; *fig.* to live.

הָלַל (to shine) *piel* to praise; *hiph.* to shine forth.

הֲלֹם *adv.* hither.

הֵם, הֵמָּה 3 *pers. pron. m. pl.*; הֵן, הֵנָּה *f.* they, them; *often demonst., with or without art.*, these. *See p.* 71.

הָמָה to sound.

הָמוֹן *m.* abundance, multitude.

הִנֵּה, הִנֵּהוּ, הִנֵּהָ, הִנֵּנִי, הֵן, *interj.* lo, behold. *See p.* 145.

הֵנָּה *adv.* here, hither.

הֵס. *Interjection, in pause* הָס hush!

הָפַךְ to turn up, subvert, ruin.

הַר *m. pl.* הָרִים mountain.

הַרְבֵּה *inf. hiph. of* רָבָה *as adv.* much, very much.

הָרַג to slay.

הֵרָיוֹן *m.* conception.

*הִשְׁתָּעָה *hithp.* to narrate, tell.

ו

וְ, וּ, וָ, *conj.* and; *see* §§ 105 (*p.* 46), 228 *Obs.* 2, 298.

ז

זֹאת *demonst. pron. fem.* this, that, she; *see* § 183. *Rarely* זֶה.

זֶבַח *m.* sacrifice.

זֵד *adj.* (*pl.* זֵדִים) proud, presumptuous (sins, *or* men; *see note, p.* 187, *Ps.* xix. 14).

זֶה *demonst. pron. m.* (זוּ, זוֹ *c.*) this, that, he; *see* § 183. (*Pl.* אֵלֶּה.)

זָהָב *m.* gold.

זהר *hiph.* הִזְהִיר to shine, warn; *niph.* to be warned, admonished.

זֹהַר *m.* brightness.

*זוּז to abound, be rich.

זוּלָה *prep.* besides.

[זוּר] to be strange; *ptc.* זָר a stranger.

זַיִן *m.* animal; *see* § 310, *note on ver.* 14 (*or perhaps* 'abundance').

זַיִת *m.* (*const.* זֵית) olive.

זָכָה *or* זָכַךְ to be clean, pure.

זְכוּכִית *f.* crystal, glass.

*זְכוּת purity, worth (זָכָה).

זָכַר to remember; *hiph.* to make mention of, celebrate, praise.

זָמַם to consider, determine.

זָמַר to prune; *niph.* to be pruned; *piel* to sing praises.

זָעַק *impf.* A, to cry out. *See* צָעַק.

זָקַן *impf.* A, to be old; *hiph.* to grow old.

זָקֵן *adj.* old; *as subst.* elder.

זִקְנָה *f.* old age.

זָקַק to refine.

זָרָה to winnow, scatter, spread, disperse.

זְרוֹעַ *c.* (*pl.* יִם־ *or* וֹת־) arm, power.

זָרַע *impf.* A, to sow, plant.

זֶרַע *m.* seed, posterity.

ח

חבא *niph.* נֶחְבָּא to be concealed, to hide oneself; *hiph.* to hide.

*חָבָה *f.* age.

חָבַט to beat, thresh.

חֶבֶל *m.* measuring-line, allotment.

חָבֵר *m.* companion.

חָבַשׁ to bind up; *piel* to restrain.

חָגַר to attire, gird.

חָדַל *impf.* A, to cease, forbear.

חָדָשׁ *adj.* new.

חֹדֶשׁ *m.* (4) new moon, month.

חוֹב *m.* (*pl.* וֹת־) debt.

חוב *piel* חִיֵּב to be indebted: *hence* *חַיָּב debtor.

חוה *piel* חִוָּה to utter, tell.

חַוָּה *pr. n.* Eve.

חיל, חוּל to be in anguish, travail, to shake; *hiph.* to cause to tremble; *pilel, intensive of qal* to dance, to bring forth young.

חוֹמָה *f.* wall, *esp. of* city.

חוּץ *m.* (*pl.* וֹת־) open space: *as adv.* without, abroad. מִחוּץ outside, *antithetic to* מִבַּיִת.

חוֹר *adj.* free, noble. *Plur. only.*

חָזָה to see, see visions; *ptc.* חֹזֶה seer.

חָזוֹן (*const.* חֲזוֹן) *m.* (*pl.* וֹת־) vision.

חָזִיז *m.* flash, lightning.

חֲזִיר *m.* swine, wild boar.

חָזַק *impf.* A, to be strong; *piel* to strengthen; *hiph.* to take hold of (בְּ), strengthen, seize, claim.

*חָזַר to turn.

חָטָא *impf.* יֶחֱטָא to transgress, sin.

חֵטְא *m.* sin.

חִטָּה *f.* (*pl.* חִטִּים) wheat.

חָיָה to live, חַי living, the Living One: *in adjurations, see p.* 128, *n.* 5; *piel* חִיָּה to quicken, revive.

חַיָּה *f.* life, living thing, animal, *often collective.*

חַיִּים *m. plur.* life, *as a state, or duration.*

חַיִל (*const.* חֵיל) *m.* strength, power, wealth, virtue.

חֵיק *m.* bosom.

חָכַם *impf.* יֶחְכַּם to be intelligent, wise; *piel and hiph.* to make wise, teach.

חָכָם *adj.* wise, skilful.

חָכְמָה *f.* wisdom.

חֶלֶד *m.* the world (*αἰών*).

חָלָה to be weak, afflicted; *niph.* to be weakened; *piel* to beseech.

חֲלוֹם *m.* dream.

חֳלִי *m.* weakness, disease.

חָלִילָה *interj.* far be it from (לְ).

חָלַל to pierce, wound; *niph. and piel* to profane; *hiph.* הֵחֵל to begin.

חָלַם to dream.

חָלַף to pass, change; חֲלִיפָה *f.* removal.

חָלַץ to loose, set free, arm for battle; *piel* to deliver (מִן).

חָלַק to apportion, divide; *piel* to distribute.

חֵלֶק *m.* חֶלְקָה *f.* portion, field.

חָמַד to desire, covet; *niph. ptc.* נֶחְמָד desirable.

חֵמָה *f.* heat, wrath.

חָמוֹת mother-in-law.

חָמַל to spare, bear with.

חֹמֶץ *m.* vinegar.

חֹמֶר mire, clay.

חָמֵשׁ *f.* חֲמִשָּׁה *m. num.* five; חֲמִשִּׁים fifty; *see p.* 134.

חֵן *m.* (5) favour, grace.

חָנָה to encamp.

חָנַן to be favourable, gracious.

חֶסֶד *m.* favour, mercy.

חָסָה to trust, confide in.

חָסֵר *impf.* A, to want, be in need; *piel* to cause to lack.

חֻפָּה *f.* bridal chamber.

חָפֵץ (*impf.* A *and* O) to delight in, (בְּ, לְ) desire, prefer.

חֵפֶץ *m.* pleasure, desire, delight.

חֵץ *m.* (5) arrow.

חָצַב *and* חָצַב to cut, hew out.

חָצָה to divide, halve.

חֲצִי *in pause* חֵצִי *m.* portion, half.

חָצֵר, חָצֵר *c.* (*pl.* חֲצֵרִים *or* חֲצֵרוֹת) enclosure, threshing-floor, court.

חֹק *m.* (5), *pl.* חֻקִּים statute, law.

חָקַר to search, investigate.

חָרַב *and* חָרֵב *impf.* A, to be dry, waste, desolate.

חֶרֶב *f.* sword.

חָרַד *impf.* A, to be fearful, tremble.

חָרָה to be hot, angry.

חָרַף *impf.* A, to reproach, defy.

חֶרְפָּה *f.* reproach, reviling.

חָרֵר *m.* (*pl.* חֲרֵרִים) parched place.

חָרַשׁ to plough, engrave, fabricate; *ptc.* חֹרֵשׁ artificer.

חָרַשׁ *impf.* A, to be silent (deaf *or* dumb); *hiph.* to keep silence: *hence* חֵרֵשׁ *adj.* deaf.

חָשַׁב *impf.* יַחְשֹׁב to think, reckon, devise; *piel* to impute.

חָשַׁךְ to be dark; *hiph.* to darken.

חֹשֶׁךְ *m.* darkness.

חָשַׂף to strip off, make bare.

חָתָן *m.* bridegroom, son-in-law.

חָתַת *qal and niph.* to be broken, affrighted.

ט

טָבַל to dip, plunge; *to baptize; *niph.* to be baptized.

טָהוֹר *adj.* clean, pure.

טָהֵר *impf.* A, to be clean; *piel* to cleanse.

טָהֳרָה *f.* purity, cleansing, expiation.

טוֹב *adj.* good; *subst. m.* goodness.

טול *hiph.* to cast out; *hoph.* יוּטַל to be cast down *or* out, laid down (as the dead).

טָמֵא *adj.* impure, unholy.

טָעַם to taste, perceive.

טֶרֶם (*properly subst. m.*) expectation, prospect: *generally as adv.* before that, not yet.

טָרַף *impf.* A *or* O, to tear, wound.

טֶרֶף *m.* prey, provision.

טָרָף *m.* leaf (*plucked off*).

ר

יְאוֹר *m.* river, *especially* the Nile.

יְבֶמֶת *f.* sister-in-law.

יָבֵשׁ *impf.* A, to become dry; *piel and hiph.* to dry up.

יְגִיעָה *f.* labour, weariness.

יָגַע *impf.* A, to labour, be weary; *piel and hiph.* to fatigue.

יָגֹר to fear, be afraid of (*acc.*).

יָד *c.* (*dual* יָדַיִם, *const.* יְדֵי) hand: *often with prepositions, as* בְּיַד by means of, לְיַד near to, *etc.*

יָדָה to put forth; *spec. hiph.* הוֹדָה to recount, celebrate, praise.

יְדִיד *adj.* beloved.

יָדַע to know; *impf.* יֵדַע, *inf. const.* דַּעַת knowledge; *niph. ptc.* נוֹדָע known, illustrious; *pual ptc.* מְיֻדָּע acquaintance, kinsman; *hiph.* to let (one) know, inform, tell.

יָהַב to allow, appoint; *in imperat.* give, ascribe; *also* Go to! come on!

יְהוּדִי *m.* Jew.

יוֹם *m.* (*pl.* יָמִים; *see p.* 62) day: יוֹמָם *adverbial* by day.

יוֹנָה *f.* (*pl.* יוֹנִים) dove; *pr. n.* Jonah.

יחל *piel and hiph.* (הוֹחִיל) to expect, hope, wait (לְ for).

יָטַב *impf.* A, to be happy, merry, to be well with (לְ); *hiph.* הֵיטִיב to do good; *inf. abs. as adv.* diligently.

יַיִן *m.* (4) (*const.* יֵין) wine.

יכח *hiph.* to reprove, chastise.

יָכֹל *impf.* יוּכַל to be able, equal to (לְ).

יָלַד *impf.* יֵלֵד to bring forth; *hiph.* הוֹלִיד to beget.

יֶלֶד *m.* child, lad.

יָלַךְ, *see* הָלַךְ.

יָם *m.* (*const.* יָם *or* יַם) sea; *hence* the West (the direction of the Great Sea).

יָמִין *m.* the right (hand); *hence* the South (the right to those looking eastward from Palestine).

יָנַק to give suck; *ptc.* יוֹנֵק suckling, sucker; *hiph.* הֵינִיק.

יָסַד to found, establish.

יְסוֹד *m.* foundation.

*יְסוּר *m.* chastisement (יָסַר).

יָסַף *impf.* E, to add: *often with adverbial force to denote repetition, as* 'he added to come' = he came again.

יָסַר *impf.* A, to chastise, correct.

יעל *hiph.* הוֹעִיל to profit, be advantageous to.

יָעַף *impf.* יִיעַף to be wearied.

יָעַץ *impf.* יִיעַץ to counsel, purpose; *ptc.* יוֹעֵץ counsellor.

יַעַר *m.* forest, thicket.

יָפֶה *adj.* fair, beautiful.

יֹפִי *m.* (*in pause* יְפִי) beauty.

יָצָא *impf.* יֵצֵא, *inf. const.* צֵאת to go forth (מִן whence, בְּ whither); *hiph.* הוֹצִיא to bring forth.

יָצַק *impf.* יִצֹּק to pour out.

יָצַר *impf.* E, to form, mould; *ptc.* יוֹצֵר moulder, Maker.

יֶקֶב *m.* wine-press, wine-vat.

יָקַץ *impf.* A, to awake. *See* קוּץ.

יָקָר *adj.* precious.

יָרֵא *impf.* יִירָא to fear; *niph. ptc.* נוֹרָא terrible; *piel* יֵרֵא to alarm.

יְרֵא *m. const.* יִרְאַ fearing.

יָרַד *impf.* יֵרֵד to descend; *hiph.* הוֹרִיד to let down, bring down.

יַרְדֵּן ('descender') the river Jordan.

יָרָה to cast out, give forth; *hiph.* הוֹרָה to teach; *ptc.* מוֹרֶה teacher; *niph.* to be pierced. *Hence* תּוֹרָה law.

יְרֻשָּׁה *or* יְרֻשָּׁה *f.* possession.

יָרֵחַ *m.* the moon.

יָרַשׁ *impf.* A, to inherit, possess; *ptc.* יוֹרֵשׁ heir.

יֶשׁ־, יֵשׁ *particle equivalent to subst. verb* it is, there is, *etc.*; *often with suffixes; also with* לְ *of possession, as* יֵשׁ לוֹ he has. *See* § 276 *d*.

יָשַׁב *impf.* יֵשֵׁב to sit, dwell.

*יְשׁוּב sedateness, quietude (יָשַׁב).

יְשׁוּעָה *f.* help, deliverance, salvation.

יָשֵׁן *impf.* A, to sleep, slumber.

יָשַׁע to save; *hiph.* הוֹשִׁיעַ to deliver (יֵשׁוּעַ Jesus).

יֵשַׁע *m.* deliverance, salvation.

יָשַׁר *impf.* A (יִישַׁר) to go forward, i.e. in a straight course; *piel* to direct, make straight.

יָשָׁר *adj.* right, upright.

יָשִׁישׁ *m.* aged person.

יָתוֹם *m.* orphan.

יָתַר to remain; *ptc.* יוֹתֵר exceeding; *niph. ptc.* נוֹתָר residual.

יֶתֶר *m.* residue, excellence.

יֶתֶר *m.* cord, string (?tent-cord).

כ

כְּ, כָּ, כָ *as a prefixed particle* as, like; *with words of number* about; *with infin.* when; כְּ...כְּ (*rarely* כֵּן...כְּ) *in comparisons* as . . . so.

כָּבַד *and* כָּבֵד *impf.* A, to be heavy, weighty, rich; *niph.* to be honoured, glorified; *piel* to honour.

כָּבֵד *adj.* heavy, grievous.

כָּבָה to be quenched, extinguished.

כָּבוֹד *m.* honour, glory.

כֶּבֶשׂ *m.* lamb. *Also* כֶּשֶׂב.

כַּד *f.* (5) jar, pitcher.

כֹּה *part.* thus, here, hither, now.

כָּהַן *piel* to officiate as priest.

כֹּהֵן priest; *with* גָּדוֹל high priest.

כְּהֻנָּה *f.* priesthood.

כּוֹחַ *m.* strength.

כּוֹכָב *m.* star, constellation.

כּוּל to comprehend; *pilp.* to nourish, contain; *hiph.* הֵכִיל to contain, sustain.

כּוּן to set in order; *niph. ptc.* נָכוֹן firm; *hiph.* to establish; **piel ptc.* מְכוֹנֵן confirming.

כּוֹס *f.* cup.

כָּחַשׁ to be wanting, fail, deceive.

כִּי *part.* for, because, if; כִּי אִם except, but, only.

כֹּל־, כָּל־ all, the whole; *see* § 295.

כֶּלֶב *m.* dog; *pr. n.* Caleb.

כָּלָה to be finished, fail, faint; *piel* to finish, fulfil, consume.

כְּלִי *m.* vessel, instrument, jewel.

כָּלַם *niph.* to be ashamed; *hiph.* הִכְלִים to shame, reproach.

כֵּן *part.* thus, so (*see* כְּ); *with prefixes,* לָכֵן therefore, עַל־כֵּן because of.

כַּנָּה *perhaps* stock; *see note, p.* 192 (*Ps.* lxxx. 16).

כִּנּוֹר *m.* harp.

*כְּנֶסֶת *f.* synagogue, *from* כָּנַס to collect, *Esther* iv. 16.

כנע *niph.* to humble oneself, submit.

כָּנָף *c.* (*dual* כְּנָפַיִם) wing (*as of a bird*), skirt (*as of a garment*).

כִּסֵּא *m.* (*pl.* ־וֹת) throne.

כָּסָה *qal and piel* to cover, conceal; *pual* to be covered.

כָּסַח to cut down ; *ptc. pass.* כָּסוּחַ.
כְּסִיל *m.* fool.
כָּסַף to desire, long after (לְ).
כֶּסֶף *m.* silver, money.
כַּעַס *m.* anger, grief.
*כָּעֵת *adv.* (עֵת) now.
כַּף *f.* (5) (*dual* כַּפַּיִם) palm of the hand, sole, scale (of a balance).
כְּפוֹר *m.* covered cup, vessel, hoar-frost.
כָּפַר to cover, expiate.
כֶּרֶם *c.* vineyard.
כֹּרֵם *m.* (*prop. ptc.*) a vinedresser.
כִּרְסֵם (*quadrilit.*) to ravage.
כָּרַע to bow, crouch ; *hiph.* to depress, subdue.
כָּרַת to cut off ; *with* בְּרִית to execute a covenant ; *niph.* to fail.
כָּשַׁל to stumble ; *ptc.* כּוֹשֵׁל weary, feeble.
כָּתַב to write, engrave.
כָּתַת to break in pieces, destroy.

ל

לְ *prep. pref.* to, at, in order to. *See* §§ 273, 289 *c.*
לֹא, לוֹא not ; *see p.* 141.
לֵב, לֵבָב *m.* (*const.* לְבַב ; *pl.* לְבוֹת, לְבָבוֹת) heart.
לבב *niph.* to take heart, be bold *or* daring.
לְבַד alone ; *generally with suffixes ; see* בַּד, *and p.* 141.
לְבוּשׁ *m.* clothing, a garment.
לָבָן *adj.* white ; *pr. n.* Laban.
לְבָנוֹן *pr. n.* (*generally with art.*) the 'White Mountain,' Lebanon.
לָבַשׁ *and* לָבֵשׁ *impf.* A, to put on clothing ; *hiph.* to clothe. *See* § 277 *c.*
לֶהָבָה *f.* a flame.
לוּ *part.* if, Oh that ; לוּלֵא (*where* לֵא *represents* לֹא) unless.
לָוָה to borrow ; *niph.* to join ; **piel* to accompany ; *hiph.* to lend.
לוּן *and* לִין to pass the night, lodge ; *niph.* נָלוֹן, *impf.* יִלּוֹן to complain, murmur (*perhaps from different roots*).
לוּץ to mimic, *hence* to scorn, *ptc.* לֵץ scorner ; *hiph.* to interpret, mediate.
לָחַם *impf.* A, to consume, make war ; *niph.* to contend in war (בְּ).
לֶחֶם *c.* bread ; לֶחֶם הַפָּנִים Bread of the Presence, 'shew-bread.'
לָחַץ to oppress.
לָט *m.* (*ptc. of* לוּט to cover up) enchantment ; בַּלָּט *as adv.* secretly, softly.
לַיִל *m., also* לַיְלָה night ; *the latter form often as adv.* by night.
לָכַד to capture.
לָכֵן, *see* בֵּן.
לָמַד to learn ; *ptc.* לוֹמֵד a learner, disciple ; *piel* to teach.
לָמִיד, *לְמִיד *m.* disciple.
לָעַג *qal and hiph.* to stammer, mock ; *niph.* to use barbarous speech.
לָפַת to turn ; *niph.* to turn oneself.
לָקַח *impf.* יִקַּח, *inf. const.* קַחַת, *imper.* קַח to take, receive, fetch. *See p.* 111 *f.*
לָקַט to gather, glean.
לָשׁוֹן *c.* tongue, language.

מ

מְאֹד *m.* power ; *generally as adv.* very, exceedingly.
מֵאָה *f.* (*pl.* מֵאוֹת) a hundred. *See* §§ 266, 267.
מְאוּמָה (מָהוּמָה) *f.* anything.
מַאֲכָל *m.* food.

מאן *piel* to be unwilling, refuse.

מָאַס to despise.

מֵאֵת *double prep.* from with, from.

מַבּוּל *m.* flood ; *spec.* the Deluge.

מַבּוּעַ *m.* fountain.

מִגְדָּל *m.* tower.

מָגוּר *m.* sojourning, pilgrimage.

*מְגִים *hiph. ptc.* (*as from* גּוּם to be high-minded), exalting.

מְגִלָּה *f.* roll, book.

מָגֵן *m.* (5) shield.

מִגְעֶרֶת *f.* rebuke.

מִדְבָּר *m.* wilderness.

מָדַד to measure, apportion.

מִדָּה *f.* measure.

מַדּוּעַ *interrog. adv.* why? wherefore?

*מְדָרַשׁ *m.* study (*see* דָּרַשׁ).

מָה, מַה־, מֶה, *interrog. part.* what? how? *often in compounds ; see* § 186.

מָהַר to hasten, hurry : *sometimes in adverbial idiom, as* 'they hasted, they forgot' = they soon forgot ; *mostly in piel* to make haste ; *niph.* to be hasty, rash.

מוֹאָב *pr. n.* Moab : *hence* מוֹאָבִי *m.* Moabite ; מוֹאָבִית *f.* Moabitess.

מוֹדָע *m.* (*from* יָדַע) acquaintance, kinsman.

מוּט to totter ; *niph.* (נָמוֹט, *impf.* יִמּוֹט) to be moved.

מוֹלֶדֶת *f.* birthplace, native country.

מוּסָר *m.* discipline, instruction.

מוֹפֵת *m.* sign, wonder (יָפָה to shine).

מוֹצָא *m.* outgoing (יָצָא).

מוּר *niph. and hiph.* to change, alter.

מוֹרָא *m.* fear, reverence (יָרֵא).

מוֹרֶה *m.* teacher, former rain (יָרָה).

מוּשׁ to move, remove ; *hiph.* to put away, cease.

מוֹשָׁב *m.* seat, dwelling (יָשַׁב).

מוּת *perf.* מֵת ; *imperf.* יָמוּת to die ; *hiph.* to put to death.

מָוֶת *m.* (*const.* מוֹת) death.

מִזְבֵּחַ *m.* altar.

מְזִמָּה *f.* invention, device.

מִזְמוֹר *m.* Psalm ; *see p.* 186 *n.*

מְחִיר *m.* price.

מַחֲנֶה *c.* camp.

מֶחְקָר *m.* depth.

מָחָר *m.* morrow, time to come ; *as adv.* to-morrow, hereafter.

מַחֲשָׁבָה, מַחֲשֶׁבֶת *f.* thought, device.

מַטֶּה *c.* staff, tribe.

מִטָּה *f.* bed, couch.

מִטְפַּחַת *f.* mantle.

מטר *hiph.* הִמְטִיר to rain.

מָטָר *m.* rain (*pl.* ־וֹת).

מִי *interrog. pron.* who? *See* § 186.

מַיִם *m. plur.* (*const.* מֵי) waters, water (*sometimes with sing. verb*).

מֵישָׁרִים *pl.* upright, uprightness.

מָכַר to sell.

מֶכֶר *m.* price.

מָלֵא *impf.* יִמְלָא to fill.

מָלֵא *adj.* full : מְלֹא *subst.* fulness.

מַלְאָךְ *m.* messenger, angel.

מְלָאכָה *f.* work, ministry.

מִלָּה *f.* (*pl.* ־ִים) word.

מְלֵחָה *f.* saltness, barrenness.

מִלְחָמָה *f.* war.

מלט *niph.* to escape ; *piel* to cause to escape, deliver.

מָלַךְ to reign ; *hiph.* to make king.

מֶלֶךְ *m.* (4) king : מַלְכָּה *f.* queen.

מַמְלָכָה, מַלְכוּת *f.* kingdom, royalty.

מִמַּעַל *adv.* from above ; *see p.* 140.

מִנִּי, מֵ, מִ, מִן *prep.* from, *also sign of the comparative ; see pp.* 51, 66, 143, 160.

*מְנָה (עַל־מְנָה) for the sake of.

מְנוּחָה *f.* rest, place of rest.

מִנְחָה *f.* a gift, offering.

מָנַע *impf.* a, to withhold.

מְנַצֵּחַ *m.* conductor of music, *in the titles to several Psalms ; see p.* 186 *n.*

מְסוּכָה *f.* hedge.

מְסִלָּה *f.* road, path.

מִסְפֵּד *m.* grief, lamentation.

מִסְפָּר *m.* number.

מַעְגָּל *m.* path, track.

מָעַט to be few ; **qal pass. ptc.* מָעוּט few, little.

מְעַט a little, a few ; *as adj.* little, few ; *as adv.* nearly, suddenly.

מְעִים *m. pl.* bowels, womb.

מַעְיָן *m.* fountain.

מַעֲלָה *f.* ascent (*pl.* מַעֲלוֹת 'degrees,' *in the title of Psalms* cxx–cxxxiv).

מַעַן (*prop. subst.* purpose) *as particle,* because ; לְמַעַן in order that.

מְעָרָה *f.* a cave.

מַעֲשֶׂה *m.* (עָשָׂה) work, workmanship.

מָצָא *impf.* יִמְצָא to find ; *hiph.* to present, deliver up.

מִצְוָה *f.* commandment.

מִקְדָּשׁ *m.* sanctuary.

מִקְוֶה *m.* expectation, hope.

מָקוֹם *c.* (*pl.* ־וֹת) place.

מִקְרָא *m.* reading, *Scripture.

מַר *m.* (5) bitterness ; *as adj.* מַר, מָרִים bitter.

מַרְאֶה *m.* sight, vision.

מַרְגְּלוֹת *f. pl.* (at) the feet (רֶגֶל).

*מַרְגָּלִית *f.* (*pl.* מַרְגְּלִיּוֹת) pearl.

מָרַד to rebel.

מָרָה to be bitter, rebellious, to disobey ; *hiph.* to provoke, resist, rebel (בְּ).

מָרוֹם *m.* height.

מְרוּצָה *f.* course.

מֶמֶּרְחָק *m.* remoteness ; מִמֶּרְחָק from afar.

מִרְמָה *f.* deceit.

מִרְמָס *m.* a down-trodden thing.

מֵרֵעַ *m.* friend.

מָרַר to be bitter ; *hiph.* הֵמַר to make bitter, deal bitterly with (לְ).

מְשׂוּכָה *f.* a thorn hedge.

מָשַׁח to anoint.

מָשִׁיחַ anointed, the Messiah, CHRIST.

מָשַׁךְ to take hold of, draw.

מֶשֶׁךְ *m.* price.

מִשְׁכָּב *m.* bed.

*מִשְׁכָּחַת *f.* forgetfulness (שָׁכַח).

מִשְׁכָּן *m.* dwelling, tabernacle

מָשַׁל to rule, resemble.

מָשָׁל *m.* proverb, parable.

מִשְׁמֶרֶת *f.* charge, ordinance.

*מִשְׁנָה Mishna ('repetition,' *from* שָׁנָה).

מִשְׁעֶנֶת *f.* (4) staff.

מִשְׁפָּט *f.* oppression.

מִשְׁפָּחָה *f.* family.

מִשְׁפָּט *m.* judgment, right, custom.

מִשְׁקָל *m.* weight.

מָשַׁשׁ to touch, feel.

מֵת (*ptc. of* מוּת) dead ; מֵתִים the dead.

*מְתֻן *adj.* deliberate.

מָתוֹק *adj.* sweet ; *subst. m.* sweetness.

מִתַּחַת from below; *see p.* 140.

מָתַי *interrog. adv.* when?

מַתָּן *m.* gift, payment, recompense.

מָתְנַיִם *dual m.* loins.

מָתַק *impf.* A, to be sweet.

נ

נָא, נָ־ *particle appended, by way of supplication or exhortation,* I pray!

נָאָה *f.* pasture, habitation.

נָאַם to declare; *chiefly as qal pass. ptc. const.* נְאֻם ('said by') saith.

נָאַף to commit adultery.

נבא *niph.* נִבָּא to prophesy.

נְבוּאָה *f.* gift of prophecy.

נָבוֹן, *see* בִּין.

נבט [*pi.* נִבֵּט]; *hiph.* הִבִּיט to look.

נָבִיא *m.* prophet.

נָבַל to wither, perish; *piel* to dishonour, lightly esteem.

נָבַע to flow, spring; *hiph.* הַבִּיעַ to utter.

נגד *hiph.* הִגִּיד to tell, make known (לְ).

נֶגֶד *m.* front; *generally as adv.* before, in the presence of; *with prefixes and suffixes.*

נְגִינָה stringed instrument, song; *pl. in titles of Psalms.*

נָגַע to touch.

נָגַף to smite, wound, kill; *niph.* to be defeated.

נָגַשׁ *impf.* to approach; *hiph.* הִגִּישׁ to bring near, offer, *as sacrifice.*

נָדַד *impf.* יִדֹּד *and* יָדַד to flee, wander.

נָדַף to scatter, drive away.

נָדַר to vow; נֶדֶר *m.* a vow.

נהל *piel* נִהֵל to lead, tend.

נָהָר *m.* river, stream; נַהֲרַיִם the two rivers; *see* אֲרָם.

נוד (*as* נָדַד) to wander, shake, condole with; *ptc.* נָד a wanderer.

נָוֶה *m.* habitation.

נוּחַ to lie down, rest; *hiph.* הֵנִיחַ; *also* הִנִּיחַ to cause to rest, leave.

נוּס to flee, flee away.

נוּעַ to be shaken, to wander; *ptc.* נָע a fugitive.

נוּף to shake; *pilel* to wave (the hand), beckon.

נָחָה to guide, conduct; *especially in hiph.*

נְחֹשֶׁת, נְחוּשָׁה *f.* copper, brass.

נְחִילָה *f.* wind instrument; *pl. in title of Psalm* v.

נָחַל *impf.* A, to take possession of, inherit.

נַחַל *m.* water-course, brook, valley, shaft of a mine.

נַחֲלָה *f.* possession, inheritance.

נחם *niph.* נִחַם to be grieved, repent, to pity, comfort; *hithp.* to comfort oneself.

נָחָשׁ *m.* serpent.

נָטָה *impf.* יִטֶּה to stretch, stretch out, pitch (as a tent); *ptc. pass.* נְטוּי outstretched; *hiph.* (*imper. apoc.* הַט) incline, turn aside.

נָטַל to lift up, bear (as a burden), offer.

נָטַע *impf.* A, to plant; נָטַע *m.* a plant.

נָטַשׁ to leave, forsake, scatter.

נכה *hiph.* הִכָּה; *impf.* יַכֶּה; *apoc.* יַךְ to smite, wound, kill.

נכר *hiph.* הִכִּיר to look upon, recognise, regard; *piel* נִכֵּר to acknowledge, *sometimes* to ignore, reject.

נָכְרִי *m.* stranger, foreigner; *fem.* נָכְרִיָּה.

נָסַג *see* סוג.

נסה *piel* to tempt; *hence* *נִסָּיוֹן *m.* temptation.

נָסַךְ to pour out, set.

נָסַע to depart, remove; *niph.* to be torn away; *hiph.* to transplant.

נָסַק to ascend: *in Sc. only* 1 *pers. sing. impf.* אֶסַּק.

נֹעַם *m.* pleasantness, beauty; *hence pr. n.* נָעֳמִי 'Naomi.'

נַעַר *m.* boy, servant; נַעֲרָה *f.* girl, maiden.

נָפַל to fall; *hiph.* throw down, overcome, cast (*as a lot*).

נֶפֶשׁ *f.* breath, soul, life, person.

נֹפֶת *f.* dropping ('distillatio').

נצב *niph.* נִצַּב to be set *or* appointed; *ptc.* נִצָּב set over, officer.

נֵצַח (*sometimes* נֶ־) *m.* perpetuity; *often with prep.* לְ certainly, entirely, for ever.

נצל *niph.* to be delivered, escape; *piel* נִצֵּל to deliver; *hiph.* to take away, rescue.

נָצַר to guard, watch, keep.

נֵצֶר *m.* a branch, shoot.

נָקָה to be pure, innocent; *piel* to hold guiltless, cleanse.

נָקִי *adj.* (*pl.* נְקִיִּים) innocent.

נָקַם to avenge; נָקָם *m.* vengeance.

נֵר *m.* a torch, lamp.

נָשָׂא *imperf.* יִשָּׂא; *inf. const.* שְׂאֵת; *imp.* שָׂא to lift up, take away, bear, forgive; *with* פְּנֵי to accept the person of; *niph.* to lift up oneself.

נשג *hiph.* הִשִּׂיג to reach, attain.

נָשָׂא *hiph.* הִשִּׁיא to deceive, beguile.

נָשַׁב to blow; *hiph.* to drive away.

נָשַׁם to gasp.

נְשָׁמָה *f.* breath, life.

נָשַׁק to kiss.

נֶשֶׁר *m.* (4) eagle.

נָתִיב *adj.* trodden; *subst. m.* path.

נָתַן *impf.* יִתֵּן; *inf. const.* תֵּת to give, ascribe, permit, place.

נָתַץ *qal or piel* to breakdown, destroy.

נתר *hiph.* הִתִּיר to loosen.

ס

סָבַב *impf.* יָסֹב *and* יִסֹּב to turn (*intrans.*), surround; *hiph.* to turn (*trans.*).

סָבִיב *m.* circuit; *as prep.* around.

סֹבֶךְ *m.* thicket.

סָבַל to carry, endure.

סְגוֹר *m.* refined gold (*because carefully stored*).

סָגַר to shut, shut up, store; *piel* to surrender.

סוג to turn back; *hiph.* הֵסִיג to put away; *niph.* נָסוֹג.

סוֹד *m.* a secret.

סוּךְ to pour out, anoint (נָסַךְ).

סוּס *m.* horse.

סוֹף *m.* end, result.

סוּפָה *f.* whirlwind, storm.

סוּר to turn aside, depart; *hiph.* to remove, take away.

סָחַר to travel; *ptc.* סֹחֵר merchant.

סְחָרָה *f.* commerce; סַחַר *m.* merchandise, gain.

*סָיְגִ *m.* a fence (*from* סוג, *Song of Sol.* vii. 2).

סִינַי *pr. n.* Sinai.

*סיע *piel* סִיַּע to sustain.

סָכַךְ to cover, interweave; *hiph.* הֵסֵךְ to protect (עַל, לְ).

סכר *niph.* to be shut.

סָלָה to tread, weigh; *pual* to be valued.

סֶלָה 'Selah,' a musical note (*perh.*

a 'pause,' *or* 'rest' *to the voices during symphony*).

סָלַח to forgive.

סֶלַע *m.* rock.

סָמַךְ to support.

סָמַר to stand erect (as hair).

סָעַד to uphold, sustain, comfort.

סְעָרָה *f.* a violent wind, tempest.

סַפִּיר *m.* sapphire.

ספף *hithp.* הִסְתּוֹפֵף to sit at the threshold (סַף).

סָפַר to write, reckon; *ptc.* סֹפֵר scribe; *piel* to declare.

סֵפֶר *m.* (4) a writing, book.

סָקַל to stone; *piel* to clear away stones.

סָרַף, *see* שָׂרַף.

סָתַר to conceal; *niph.* to be hidden; *hiph.* to hide, ignore, pardon.

סֵתֶר *m.* secret place; *as adv.* בַּסֵּתֶר secretly.

ע

עָב *c.* cloud.

עָבַד to serve, labour, worship, to render service in special ways, *as* to till (the ground).

עֶבֶד *m.* servant (of God or man).

עֲבֹדָה *f.* service, *especially* of God.

עֲבוּר ('result') *with prefix* בְּ, on account *or* for the sake of.

עָבַר to pass over, transgress; *hiph.* to cause to pass over, to offer.

עֵבֶר *m.* the other side: *as prep.* beyond.

עֶבְרָה *f.* wrath.

עִבְרִי *m.* a Hebrew; *f.* עִבְרִיָּה.

עֵגֶל *m.* calf; *f.* עֶגְלָה heifer.

עֲגָלָה *f.* wagon, chariot, cart.

ענן *niph.* to shut oneself up (from marriage).

עַד *subst.* (duration), *as* לָעַד for ever; *also as prep.* until, during; *often with pref. and suff.* עַד־אֲשֶׁר, עַד...אִם until.

עֵד *m.* witness, a witness.

עָדָה to tread, pass.

עֵדָה *f.* congregation.

עֵדוּת *f.* (*pl.* עֵדוֹת) precept, covenant, testimony.

עֵדֶן *m.* pleasure, Eden.

עָדַר to set in order, arrange; *niph.* to be cultivated.

עֵדֶר *m.* (4) flock.

עוּד to testify; *hiph.* הֵעִיד to call to witness, bear witness, protest.

עוֹד, עֹד again, as yet; בְּעוֹד awhile; מֵעוֹד ever since.

עָוָה to do wrong; *piel* to overturn.

עָוֹן, עָן *m.* (2) sin, iniquity.

עוֹז, עֹז *m.* (5) strength, power.

עֹל, עוֹל *m.* (5) yoke.

עַוְלָה *f.* injustice, wickedness.

עוֹלֵל *m.* (עוּל to suck) a child.

עוֹלָם *m.* (2) duration, antiquity, eternity, *the world; *as adv.* לְעוֹלָם for ever, always.

עוּף to fly; *pil.* עוֹפֵף.

עוֹף *m.* bird, birds (*collective*).

עוּר to be astir *or* awake; *niph.* to be aroused; *hiph.* to arouse, awaken.

עִוֵּר *adj.* (*pl.* עִוְרִים) blind.

עָזַב to let go, forsake

עָזּוּז *adj.* mighty.

עָזַז to strengthen, prevail.

עזק *piel* עִזֵּק to dig.

עָזַר to help; *ptc.* עֹזֵר helper; עֶזְרָה *f.* help.

עָטָה to cover, fill (*as water-courses*).

עָטַר to surround; *piel* to crown; *see p.* 101.

עַיִט *m.* (*const.* עֵיט) bird of prey.

עַיִן *c.* (*const.* עֵין; *dual* עֵינַיִם) an eye, *or* spring.

עִיר *f.* city; *see p.* 62.

עַל *prep.* upon, above, in regard to; *often with suffixes, also with prefix,* מֵעַל from above.

עָלָה to ascend, grow, increase; *with* עַל to excel; *hiph.* הֶעֱלָה to cause to ascend, offer (*as sacrifice*).

עָלֶה *m.* (6) leaf.

עֶלְיוֹן the Most High.

עָלַם to be hidden; *hiph.* to conceal.

עַם, עָם *c.* (5) people.

עִם *prep.* with; *often with suffixes* (מִ) *as* עִמָּדִי with me.

עָמַד to stand, abide; *hiph.* הֶעֱמִיד to establish, appoint.

עַמּוֹנִי *m.* Ammonite.

עֵמֶק *m.* valley.

עֹמֶר *m.* (4), *pl.* עֳמָרִים sheaf (of corn); omer, *a measure.*

עָנָה (1) to answer, speak, sing.

עָנָה (2) to be humbled, afflicted.

עֲנָוָה *f.* humility.

עָנִי *adj.* afflicted, suffering, poor; עָנָו meek.

עֳנִי *m.* affliction, misery.

ענן *poel* to use magic; *see p.* 88.

עָנָן *m.* a cloud.

עָנָף *m.* a branch.

עָפָר *m.* dust; *pl.* עַפְרוֹת particles, nuggets.

עֵץ *m.* (3) a tree.

עָצַב to grieve, distress.

עֵצָה *f.* (יַעַץ) counsel, advice.

עָצוּם *adj.* strong, numerous.

עָצֵל *adj.* slothful.

עַצְלוּת *f.* sloth.

עָצַם *and* עָצֵם to be strong, numerous.

עֶצֶם *f.* bone, selfsame, self.

עֲצֶרֶת *or* עַצָּרֶת *f.* assembly.

עָקֵב *m.* heel, end.

עֵקֶב *m.* consequence; *as part.* because, for the sake of.

עָקַר to uproot; *hence* *עֵקֶר root.

עָר *m.* city (=עִיר); *also* enemy (=צַר).

עֶרֶב *m.* evening.

עֲרָבָה *f.* desert; *as pr. n. with art.* the Arabah.

ערה *piel* עֵרָה to uncover, lay bare.

עָרוּם *adj.* subtle, clever; עֵרֹם naked √עור.

עָרַךְ to prepare, set in order, compare with; *hence* *עֲרֵכָה *f.* ordering.

עֶרֶךְ *m.* arrangement, estimation, price.

עֲרֵמָה *f.* heap (as of corn).

עַרְעָר *m.* heath, shrub.

עֹרֶף *m.* neck.

עֲרָפֶל *m.* thick darkness.

עָשׁ *m.* moth.

עָשָׂה to labour, work, do, make.

עָשִׁיר *m.* a rich man; *pl.* the rich.

עָשַׁק to oppress.

עֶשֶׂר *f.* עֲשָׂרָה *m.* ten; *pl.* עֶשְׂרִים twenty. *See* § 267.

עָשַׁר to be rich; *hiph.* הֶעֱשִׁיר to enrich, become rich.

עֵת, עֶת־ *c.* (5) *pl.* עִתִּים *or* עִתוֹת time, season.

עַתָּה now.

עָתִיד *adj.* ready; *לָעָתִיד לָבוֹא in the future.

עָתַק *impf.* a, to move, hasten from (מִן); *hiph.* to remove.

פ

פָּאַר *pi.* פֵּאֵר to adorn, glorify; *hithp.* to boast oneself (עַל against).

פָּגַע to reach to, meet; *hiph.* to make to meet, intercede.

פָּדָה to ransom, redeem.

פֶּה *m.* (*const.* פִּי; *see p.* 62) mouth.

פֹּה, פּוֹ *adv.* here, hither.

פָּז *m.* refined gold.

פָּזַר to disperse, scatter.

פָּחַד to fear; *hiph.* to cause to tremble.

פַּחַד *m.* fear, dread.

פְּטָדָה *f.* a precious stone; *perhaps* topaz.

פֶּלֶא *m.* a wonder, miracle, 'the Wonderful.'

פָּלָא *niph.* to be distinguished.

פָּלַג *niph.* to be divided.

פֶּלֶג *m.* channel, stream.

פָּלַט to escape; *piel and hiph.* to deliver.

פֶּלַךְ *m.* staff, spindle.

פָּלַל *hithp.* to intercede, pray.

פְּלֹנִי *with* אַלְמֹנִי a certain one.

פְּלִשְׁתִּים Philistines.

פֶּן *conj.* lest (*always with maqqeph*).

פָּנָה to turn, regard; *piel* to remove, clear the way; *hiph.* to turn back.

פָּנֶה *m.* (*plur.* פָּנִים, *const.* פְּנֵי) face, person, presence. *With prefixes* לְפָנִים formerly; לִפְנֵי in the sight *or* presence of, before; עַל־פְּנֵי towards, *etc.*

פְּנִינִים *pl. m.* corals *or* rubies.

פִּסֵּחַ *adj.* lame.

פָּעַל to work, perform (*poet. for* עָשָׂה), *qal only.* (*The verb from which the names of the conjugations are derived.*) *See* § 200.

פֹּעַל *m.* a work.

פַּעַם *c.* footstep, time of an act, *as* פַּעֲמַיִם twice; שֶׁבַע פְּעָמִים seven times, *etc.* *As adv.* now.

פָּקַד to visit, enquire after, take account of, *see pp.* 77 *sq.*; *niph.* to be visited (with evil), punished; *hiph.* to appoint, commit.

פִּקֻּדִים *pl. m.* statutes, precepts.

פַּר *m.* bull, bullock; פָּרָה *f.* cow, heifer.

פָּרַד to separate.

פָּרַח to blossom, break out.

פְּרִי *m.* fruit.

פָּרִיץ *adj.* violent.

פָּרַץ to break down, break forth.

פָּרַשׂ to spread, stretch forth.

פָּרַשׁ to distinguish, scatter; *pual* to be made clear.

פָּשַׁט to spread abroad, strip, invade.

פָּשַׁע to transgress, rebel.

פֶּשַׁע *m.* transgression, rebellion.

פִּשְׁתָּה *m.* flax, linen.

פַּת *f.* (5, *pl.* פִּתִּים) a morsel.

פָּתַח to open; *niph.* to be opened, begun, loosed; *piel* to loosen.

פֶּתַח *m.* opening, door, gate.

פֶּתִי *m.* simple, foolish one.

צ

צֹאן, צאן *c.* sheep, flock.

צָבָא *m.* (*pl.* צְבָאוֹת) host, army, *as in the title* Jehovah, God of Hosts ('Sabaoth').

צָבַט to reach.

צָבַר to heap up, gather.

צְבִר *m. pl.* צְבִרִים heap (2 *Ki.* x. 8), *congregation.

[צֶבֶת] *m.* handful.

צַד *m.* (5) side; מִצַּד beside.

צַדִּיק just, righteous.

צָדַק *impf.* A, to be just, act justly, be reckoned just, *piel*; *hiph.* to justify.

צֶדֶק *m.* righteousness.

צְדָקָה *f.* justice, righteousness.

צוה *piel* צִוָּה to command, ordain.

צוּף *m.* honeycomb (*from* צוּף to flow).

צוּק to pour out, melt.

צוּר *m.* rock.

צָחַק to laugh; *piel* to mock, sport.

צִיָּה *f.* dry *or* solitary place.

צִיּוֹן *f.* (citadel) Zion.

צֵל *m.* (5) shadow, shade.

צָלַח *and* צָלֵחַ to cross, as a river, to prosper; *hiph.* to make to prosper, to be prosperous.

צָלַל to tingle (of the ear); to quiver (of the lips).

צֶלֶם *m.* shadow, image.

צַלְמָוֶת deep darkness. *See p.* 188 *note, v.* 4.

*צֶלֶצַל a cymbal (*i. c.*).

צָמֵא to thirst.

צִמָּאוֹן *m.* a thirsty place.

צָמַח *impf.* A, to flourish; *hiph.* to cause to grow.

צֶמֶר *m.* wool.

*צְנִיעוּת *f.* humility, reverence (צָנַע to be humble).

צַעַד *m.* a step.

צָעַק *impf.* A, to cry out, summon.

צְעָקָה *f.* a cry.

צָפָה to watch; *ptc.* צוֹפֶה watchman.

צָפוֹן *c.* the north, as if the 'hidden' *or* dark quarter (צָפַן).

צִפּוֹר *c.* a small bird, sparrow.

צָפַן to hide, lay up.

צַר, צָר *m.* (5) enemy.

צָרָה *f.* sorrow, distress.

צָרַע to be stricken with leprosy; *qal pass. ptc.* צָרוּעַ *and pual ptc.* מְצֹרָע leper.

צָרַף to refine, as metals; *qal pass. ptc.* צָרוּף pure.

צָרַר to straiten; *often impers. as* צַר לִי 'There is distress to me'; I am in trouble; *ptc.* צֹרֵר adversary.

ק

קבל *piel* קִבֵּל to receive, accept.

קָבַץ to assemble, gather together.

קָבַר to bury.

קֶבֶר *m.* burying-place, sepulchre.

קָדַד *impf.* יִקֹּד to bow down.

קָדוֹשׁ *adj.* holy, sacred, pure.

קֶדֶם *m.* front: *as adv.* before (in place); the east; קַדְמָה (ה *local*), eastward.

קָדְקֹד *m.* the crown of the head.

קָדַשׁ *and* קִדֵּשׁ to be holy; *niph.* to be sanctified; *piel* to hallow, sanctify; *hiph.* to dedicate, sanctify.

קֹדֶשׁ *m.* holiness; קֹדֶשׁ קָדָשִׁים the Holy of Holies.

קָו *or* קַו *m.* (5) a measuring line; *perhaps* a chord (music).

קָוָה to expect, hope; *piel* wait for *or* upon.

קוֹל *m.* voice, sound; קוֹל יהוה *and* קֹלוֹת thunder.

קוּם to arise, stand; *hiph.* to raise; *piel* קִיַּם to confirm.

קוֹמָה *f.* stature, height.

קוּץ *hiph.* הֵקִיץ to awake.

קוּשׁ to ensnare.

קָטַל to slay; *Job* xiii. 15, xxiv. 14; *Ps.* cxxxix. 19 *only* (*often used as a paradigm of the strong verb*).

קָטֹן *adj.* (*plur.* קְטַנִּים) small.

* קַיָּם firm, steadfast (קוּם).

קַיִץ *m.* summer, summer fruit.

קָלִי *m.* parched corn.

קָלַל to be diminished, lightly regarded, unworthy (*hence qal* light); *piel* to revile.

* קְלָלָה *f.* misfortune.

קֵן *m.* (5) nest, chamber.

קנא *piel* to be jealous (לְ for; בְּ of).

קָנָה to acquire, purchase.

קָנֶה *m.* reed, stalk, reeds (*collective*).

קִנְיָן *m.* possession, wealth.

קֵץ *m.* (5) end, limit.

קְצֵה *m.* end, extremity, border.

קָצִיר *m.* harvest, foliage, bough.

קָצַף to be angry; *hiph.* to provoke to wrath.

קָצַץ to cut up, *or* off.

קָצַר to reap; *ptc.* קֹצֵר reaper.

קָצַר short (*i. e.* 'cut off').

קְצָת *f.* extreme part, a part.

קָרָא *impf.* יִקְרָא to call, cry, call upon; *also* to come upon, meet.

קָרַב *and* קָרֵב *impf.* A, to draw near, approach.

קֶרֶב *m.* the midst; *as prep.* among; *often with prefixes* בְּ *or* מִן.

קָרָה to meet, happen.

קָרוֹב *adj.* near (in time, place, *or* association).

קֶרֶן *f.* (*dual* קַרְנַיִם) horn; *often metaph. for* power.

קֶשֶׁת *c.* a bow.

ר

רָאָה *impf.* יִרְאֶה to see; *niph.* to be seen, appear; *hiph.* הֶרְאָה, *impf. apoc.* יַרְא to show.

רְאֵם *m.* a wild ox, buffalo.

רָאמוֹת *f. pl.* heights, *also* coral (as high-priced).

רֹאשׁ *m.* (*pl.* רָאשִׁים) head, summit.

רִאשׁוֹן former, first; *also as adv.* formerly.

רַב *adj.* (5) much, many, great; **as subst.* master, 'Rabbi.'

רָבַב to become many.

רִבָּבָה *f.* (*pl. const.* רִבְבוֹת) a great multitude, myriad.

רָבָה to be abundant; *hiph.* to multiply.

רָבַץ *impf.* A, to crouch, lie down; *hiph.* to cause to lie down.

רֶגֶל *c.* (*dual* רַגְלַיִם) foot.

רָדַף to follow, pursue, persecute.

רֹב, רוֹב *m.* a multitude, abundance; לָרֹב abundantly.

רָוָה to be satisfied.

רוּחַ *c.* (*pl.* רוּחוֹת) breath, spirit.

רְוָיָה *f.* abundance.

רוּם to be high, proud; *pil.* רוֹמֵם *and hiph.* הֵרִים to lift up, exalt.

רוּץ to run; *ptc.* רָץ courier.

רוק *hiph.* הֵרִיק to empty, draw (a sword).

רוּשׁ to be poor; *ptc.* רָשׁ poor.

רזן to be weighty; *ptc.* רוֹזֵן prince, ruler.

רָחַב to be enlarged; *hiph.* to enlarge, open.

רָחָב *adj.* large, wide.

רֹחַב *m.* breadth, extent.

רַחוּם *adj.* merciful.

רָחוֹק *m.* distance; *as adj. or adv.* far; *often with prep. pref.* afar, from afar.

רָחַם *piel* to pity, have mercy on (*acc.*); *pual* רֻחַם to obtain mercy.

רַחֲמִים *pl.* compassion.

רֶחֶם *c.* (4) womb.

רָחַץ *impf.* A, to wash.

רָחַק to be distant; **hithp.* to keep oneself far from (מִן).

רִיב to dispute, contend with (אֶת).

רֵיקָם *adv.* emptily, without cause.

רָכַב *impf.* A, to ride.

רָמָה *or* רְמוּת *f.* height.

רָנַן *impf.* יָרֹן to sing, shout; *piel* to cry out, rejoice in (בְּ).

רַע *adj.* wicked, evil; *as subst.* wickedness, evil (man *or* thing).

רֵעַ *m.* a friend, companion.

רָעֵב *impf.* A, to be hungry.

רָעָב *m.* hunger, famine.

רַעַד *m. and* רְעָדָה *f.* trembling.

רָעָה to feed (*trans. or intrans.*), rule; *ptc.* רֹעֶה shepherd.

רָעַם *impf.* A, to roar; *hiph.* to thunder.

רָעַע (1) to break in pieces.

רָעַע (2) to be evil; *hiph.* to do evil.

רָעַשׁ to shake; *hiph.* to cause to shake.

רָפָא to heal; *ptc.* רֹפֵא physician.

רָפָה to hang down, become weak; *hence* רָפֶה weak (*name of a Massoretic sign*).

רָצָה to be pleasant with, favourable to, enjoy.

רָצוֹן *m.* approbation, good pleasure, will.

רַק (*prop. subst.* 'leanness') *adv.* only, except.

רָקַד to leap; *hiph.* to make to leap.

רָקִיעַ *m.* expanse, 'firmament' (רָקַע to beat out, spread abroad).

רֵשׁ *qal imper. of* יָרַשׁ.

רָשַׁע *impf.* A, to act wickedly; *hiph.* to condemn.

רָשָׁע *adj.* wicked.

שׁ

שְׁאֵת (*inf. const. of* נָשָׂא, *as subst.*) acceptance.

שָׂבַע, שָׂבֵעַ to be filled, satisfied; *hiph.* to satisfy.

שָׂדֶה *m.* field, land; (*poet.* שָׂדַי).

שׂוּם *or* שִׂים to place, set: *with* לֵב heart, *expressed or understood*, to consider (לְ); *hiph.* to regard, observe.

שׂוּשׂ *or* שִׂישׂ to rejoice, exult in (בְּ).

שְׂחוֹק *m.* merriment.

שָׂחַק to mock, laugh; *piel* to laugh, play, rejoice.

שִׂיב to be grey-haired.

שֵׂיבָה *f.* grey hairs, old age.

שִׂיחַ to meditate, converse.

*שִׂיחָה *f.* converse.

שָׂכַל to be wise, skilful; *hiph.* to teach; *ptc.* מַשְׂכִּיל instructive, *as in titles to several Psalms.*

שָׂכַר *impf.* A, to hire, bribe.

שִׂלְמָה *or* שִׂמְלָה *f.* a garment, raiment.

שָׂמַח *and* שָׂמֵחַ to be glad, rejoice; *piel and hiph.* to gladden.

שָׂנֵא *impf.* יִשְׂנָא to hate; *ptc.* שׂוֹנֵא enemy.

שַׂעֲפִים *pl. m.* visions (*lit.* 'branches,' *from* סעף; *see Isa.* x. 33).

שָׂעַר to shudder.

שַׂעֲרָה *f.* hair; *m. coll.* שְׂעָר.

שְׂעֹרָה barley (plant); שְׂעֹרִים barley (grain).

שָׂפָה *f.* (*dual* שְׂפָתַיִם) lip.

שַׂר *m.* (5) prince; שָׂרָה *f.* princess ('Sarah').

שְׂרוֹךְ *m.* thong, shoe-tie.

שָׂרִיגִים *pl. m.* shoots *or* branches (of the vine).

שָׂרַף to burn.

שְׂרָפִים ('burning ones') *attendants on the heavenly throne*, seraphim, *Isa.* vi; *also* fiery serpents, *Num.* xxi.

שֹׂרֵק *m.* a choice vine.

שׁ

שׁ, שֶׁ, שַׁ *as prefix; see* § 297 *f.*

שָׁאַב *impf.* A, to draw water.

שְׁאוֹל *c.* 'Sheol,' the grave, the unseen world.

שָׁאַל *and* שָׁאֵל to ask, desire.

שָׁאַר to be left over; *hence* שְׁאֵרִית *f.* residue.

שָׁבָה to take captive.

שֵׁבֶט *and* שֶׁבֶט *c.* (4) staff, rod, sceptre, tribe.

שִׁבֹּלֶת *f.* ear of corn.

שָׁבַע to make oath; *niph.* to swear; *hiph.* to bind by oath, adjure.

שֶׁבַע *f.*, שִׁבְעָה *m. num.* seven; *pl.* שִׁבְעִים seventy. *See p.* 135.

שָׁבַר to break in pieces, 'shiver.'

שֶׁבֶר *m.* corn.

שָׁבַת to cease, rest (מִן); *hiph.* to deprive one (לְ) of.

שַׁבָּת *c.* Sabbath.

שַׁדַּי Almighty, 'Shaddai'; *a Divine name.*

שֹׁהַם *m.* the onyx *or* beryl.

שָׁוְא *m.* vanity, falsehood, guilt.

שׁוּב to turn; *often adverbial, as* 'I will return and do' = 'I will do again'; *hiph.* הֵשִׁיב to restore, requite.

שׁוּף to bruise, shatter.

שׁוֹפָר *m.* trumpet.

שׁוּר *or* שִׁיר to sing.

שׁוּת *sometimes* שִׁית to lay, set, appoint, make.

שָׁזַף to behold keenly.

שָׁחָה to bow oneself; *hithp.* הִשְׁתַּחֲוָה to worship.

שַׁחַל *m.* lion.

שַׁחַץ *m.* fierceness, pride.

שָׁחַק to crush.

שׁחת *niph.* נִשְׁחַת to be corrupt; *piel and hiph.* to corrupt, destroy.

שִׁיר *m.*, שִׁירָה *f.* singing, a song.

שַׁיִת *m.* thorns.

שָׁכַב *impf.* A, to lie down, sleep.

שָׁכַח *impf.* A, to forget.

שׁכם *hiph.* הִשְׁכִּים to arise (in the morning), *hence* to do (anything) earnestly.

שְׁכֶם *in pause* שָׁכֶם *m.* shoulder ('Shechem').

שָׁכַן *and* שְׁכַן to abide, dwell.

שָׁכֵן *m.* inhabitant, neighbour.

* שֶׁל (אֲשֶׁר לְ) *prep.* of (*sign of gen.*).

* שֶׁלֹּא (אֲשֶׁר *with neg.*) without.

שֶׁלֶג *m.* (4) snow.

שָׁלוֹם *m.* (2) peace, prosperity: *used as a form of greeting.*

שָׁלַח *impf.* יִשְׁלַח to send, put forth (as the hand); *piel* to send away, cast out, reach forth.

שֻׁלְחָן *m.* table; *from* שָׁלַח to send, spread out.

שָׁלַךְ *hiph.* to cast off, expel; *hoph.* הָשְׁלַךְ *or* הֻשְׁלַךְ to be cast out, destroyed.

שָׁלַל *inf.* שֹׁל to scatter, plunder.

שָׁלָל *m.* (spoil) gain.

שָׁלַם *or* שָׁלֵם *impf.* A, to be at peace, be ended; *piel* to complete, restore, recompense; *hiph.* to make peace with, make an end.

שָׁלַף to draw (as a sword), draw off (as a shoe).

שָׁלֹשׁ *f.* (*const.* שְׁלֹשׁ־, שְׁלֹשׁ), שְׁלֹשָׁה *m.* (*const.* שְׁלֹשֶׁת) *num.* three; *see p.* 134; שִׁלְשׁוֹם the day before yesterday; תְּמוֹל שִׁלְשׁוֹם ('yesterday (and) the day before') formerly; שְׁלֹשִׁים thirty.

שָׁם *adv.* there, thither; שָׁמָּה thither; מִשָּׁם thence; *see p.* 140.

שֵׁם *m.* name.

שמד *hiph.* הִשְׁמִיד to destroy.

שָׁמַיִם *m. pl. of* שָׁמַי heaven, the sky, *meton. for* God.

שָׁמִיר *m.* briar.

שָׁמֵם to be desolate, astonished.

שֶׁמֶן *m.* fatness, oil.

שְׁמֹנֶה, שְׁמֹנָה *num.* eight; שְׁמֹנִים eighty. *See p.* 134.

שָׁמַע *also* שָׁמֵעַ, *impf.* יִשְׁמַע to hear, hearken (בְּ); *hiph.* to inform, signify, proclaim; *שְׁמִיעָה hearing.

שֵׁמַע *m.* rumour, fame.

שֶׁמֶץ *m.* a whisper, hint.

שָׁמַר to keep, watch, preserve; *niph.* to take heed.

שֶׁמֶשׁ *c.* (4) the sun.

שֵׁן *c.* (5) tooth, crag.

שָׁנָה *f., pl.* ־ים *and* ־וֹת a year.

שֵׁנָה *f.* sleep.

שְׁנַיִם *m.* (*const.* שְׁנֵי), שְׁתַּיִם *f.* (*const.* שְׁתֵּי) *num.* two. *See* § 265 (a).

שָׁסַע to cleave, divide.

שַׁעַר *m.* (4) gate.

שַׁעֲשׁוּעִים *pl. m.* delights.

שִׁפְחָה *f.* handmaid.

שָׁפַט to judge; *ptc.* שׁוֹפֵט judge *or* ruler.

שָׁפֵל *impf.* A, to be low; *hiph.* to lay low, humble.

שקה *hiph.* הִשְׁקָה *impf. apoc.* יַשְׁקְ to give to drink, to water (the ground).

שָׁקַט to rest, be silent, cease from action.

שָׁקַל to weigh, estimate, pay.

שֶׁקֶל *m.* (4) shekel, weight *or* coin.

שָׁקַר to deceive (with לְ).

שֶׁקֶר *m.* (4) deceit, falsehood.

שִׂרְיוֹן *m.* ('coat of mail') Sirion (Mount Hermon).

שָׁרַץ to swarm.

שרשׁ *hiph.* to cause to take root, to strike root; *piel*, uproot.

שֹׁרֶשׁ *m.* (4) root.

שרת *piel* שֵׁרֵת to attend upon, minister to (*acc. or* לְ); שֵׁרֶת ministry; *ptc.* מְשָׁרֵת minister, attendant.

שֵׁשׁ *f.* שִׁשָּׁה (*const.* שִׁשֶּׁת) *m. num.* six. *See p.* 269. שִׁשִּׁי *m.*, שִׁשִּׁית *f.* a sixth part; שִׁשִּׁים sixty.

שֵׁשׁ *m.* fine linen.

שָׂשׂוֹן *m.* gladness.

שָׁתָה *impf.* יִשְׁתֶּה, *apoc.* יֵשְׁתְּ to drink.

שָׁתַל to plant.

ת

תֵּבָה *f.* ark (of Noah, of Moses).

תְּבוּאָה *f.* increase, fruit.

תְּבוּנָה *f.* understanding (בּוּן).

תֵּבֵל *f.* the world, habitable earth.

תְּהוֹם *c.* the deep, abyss.

תְּהֹלָה *f.* folly.

תְּהִלָּה *f.* praise (תְּהִלִּים, *תְּהִלִּים the Book of Psalms).

תּוֹדָה *f.* thanksgiving.

תָּוֶךְ *m.* (*const.* תּוֹךְ) the midst, *often with pref. prepositions, as* בְּתוֹךְ in the midst of, *etc.*

תּוֹכַחַת *f. pl.* תּוֹכָחוֹת reproof, argument, correction (יָכַח).

תּוֹלְדוֹת *f. pl.* generations.

תּוֹעֵבָה *f.* abomination.

תּוּר to explore, spy out.

תּוֹרָה *f.* (יָרָה) law, the Law.

תְּחִלָּה *f.* beginning.

תְּחִנָּה *f.* favour, supplication.

תַּחַת (*properly subst.* 'depression') *as adv. or prep.* beneath, instead of; *often with suffixes; see p.* 144.

תַּכְלִית *f.* limit, perfection.

תָּכַן to adjust; *piel* to weigh, measure.

תָּלָה to hang.

תֶּלִי *m.* quiver (as hung).

*תַּלְמוּד *m.* study, 'Talmud' (לָמַד).

תַּלְמִיד *m.* scholar.

תְּמוֹל *adv.* yesterday; *see* שִׁלְשׁ.

תְּמוּרָה *f.* exchange.

תָּמִיד *m.* perpetuity; *as adv.* perpetually.

תָּמִים *adj.* complete, perfect; *subst. m.* uprightness; *as adv.* uprightly.

תָּמַךְ to hold, uphold.

תָּמַם to complete, perfect; to be whole or upright; *hiph.* to make perfect, cease.

תעב *niph.* to be abominable, abhorrent; *piel* to abhor; *hiph.* to do abominably.

תָּעָה to wander, err, go astray.

תְּעוּדָה *f.* attestation, custom.

תַּעֲלֻמָה *f.* hidden thing.

תַּעֲנוּג *m.* luxury.

תִּפְאֶרֶת, תִּפְאָרָה *f.* beauty, glory.

תִּפְלָה *f.* folly, impiety.

תְּפִלָּה *f.* prayer.

תִּקְוָה *f.* expectation, hope.

תְּקוּפָה *f.* orbit, circuit.

תַּרְדֵּמָה *f.* deep sleep.

תְּרוּעָה *f.* clang, shout.

תְּשׁוּבָה *f.* return, answer, *repentance.

II. ENGLISH-HEBREW.

For Proper Names, see p. 308.

Where necessary, the declension of Nouns is indicated, especially in 4 and 5, with the characteristic short vowel. For the rest, see Paradigms, pp. 264–272.

abide, to, יָשַׁב (to sit, remain); שָׁכַן (to dwell); עָמַד (to stand).

abomination, תּוֹעֵבָה.

accept, to, רָצָה; acceptance, רָצוֹן.

account, to, חָשַׁב.

add, to, יָסַף *often with infinitives to denote repetition, Thus,* 'doing a thing again' *is in Heb.* 'adding to do it.'

adversary, צַר (5, *pl.* צָרִים); (צָרַר to bind, persecute).

afar, רָחוֹק (*adj. used as adv.*).

afflicted, to be, עָנָה; *in piel and hiph.* to afflict, oppress; afflicted, *adj.* עָנִי; affliction, עֳנִי *m.*

after, אַחַר *adv. and prep.*

again. *See* add, to.

all, כֹּל-.

alone, לְבַד *from* בַּד (5) separation (בָּדַד).

altar, מִזְבֵּחַ.

always, תָּמִיד.

amaze, to, הֵשֹׁם, *hiph. of* שָׁמֵם.

ambush, to lay, אָרַב; ambush, *subst.* מַאֲרָב.

among, בֵּין between; בְּתוֹךְ in the midst of.

angel, מַלְאָךְ messenger; *const.* מַלְאַךְ.

anger, כַּעַס vexation, irritation; אַף (5) wrath; זַעַם indignation.

announce, to, הִגִּיד, *hiph. of* נגד.

anoint, to, דָּשֵׁן *piel;* מָשַׁח; anointing, מִשְׁחָה.

anointed, the, מָשִׁיחַ (Messiah).

another, אַחֵר.

appear, to, רָאָה (to see), *niph.*

arise, to, קוּם; *hiph.* to arouse.

ark, תֵּבָה (of Noah, of Moses); אָרוֹן (of the Covenant).

arm, זְרוֹעַ (*pl.* זְרוֹעִים *or* זְרוֹעוֹת).

ascend, to, עָלָה *qal and hiph.*

assembly, קָהָל.

astonished, to be, שָׁמֵם; *pilel ptc.* מְשׁוֹמֵם astonished.

attempt, to, נסה; *piel* נִסָּה.

authority, מֶמְשָׁלָה, תֹּקֶף.

avenge, to, נָקַם; avenger, גּוֹאֵל, מִתְנַקֵּם.

awake, to be, יָקַץ, קוּץ *hiph.*; עוּר *in hiph.* to awaken.

awful, נוֹרָא, *niph. ptc. of* יָרֵא.

base, שָׁפָל *adj.*; baseness, שִׁפְלוּת.

battle, מִלְחָמָה.
be, to, הָיָה. *See p.* 127.
beast, בְּהֵמָה (generally of cattle); חַי living thing.
because, כִּי.
become, to, חָיָה לְ.
bed, מִטָּה.
before, טֶרֶם (*in time*); נֶגֶד (*in space*); לִפְנֵי.
beginning, תְּחִלָּה, רֵאשִׁית.
behalf of, on, בַּעַד, עַל.
behold! הִנֵּה, הֵן.
beloved, יָדִיד, דּוֹד, *or ptc. pass. qal of* אָהַב.
between, בֵּין (*often with suffixes*).
blameless, נָקִי; to be blameless, נָקָה *niph.*
bless, to, בָּרַךְ (to kneel), *in pass. ptc. qal, but generally in piel. In hithpael*, to bless *or* congratulate oneself.
blessed, to make, אִשֵּׁר; *piel* אַשֵּׁר.
blessednesses (of), אַשְׁרֵי *in the phrase* 'blessed are' *as Ps.* i. 1.
blessing, בְּרָכָה (*const.* בִּרְכַּת).
blood, bloodshed, דָּם (*const.* דַּם; *plur.* דָּמִים, *const.* דְּמֵי).
blow, to, נָשַׁף, נָשַׁב; תָּקַע to blow a trumpet.
bonds, מוֹסְרוֹת *i. e.* מוֹסְרֵי.
book, סֵפֶר (4 ס). *See p.* 60.
bow, a, קֶשֶׁת (4 ק).
bow down, to, שָׁחָה; *hithp.* הִשְׁתַּחֲוָה.
bread, לֶחֶם (4 ל).
break in pieces, to, שָׁבַר; נָפַץ *spec. piel.*
breath, נְשָׁמָה, רוּחַ (spirit).
bright, brightly, בָּהִיר.
bring, to, הֵבִיא, *hiph. of* בּוֹא to come; קָרַב *in hiph.*
bring back, to, הֵשִׁיב, *hiph. of* שׁוּב to turn.
bring forth, to, יָלַד (of birth); הוֹצִיא, *hiph. of* יָצָא (to go out).
brother, אָח, *p.* 62.
burn, to, בָּעַר.
burnt-offering, עוֹלָה.
bury, to, קָבַר.
buy, to, קָנָה; שָׁבַר to buy food.
by, בְּ; בְּיַד by means of; אֵצֶל near.

call, to, קָרָא.
captain, נָגִיד, שַׂר (5, *pl.* שָׂרִים).
carry away, to, גָּלָה *hiph.*, שָׁבָה (to take away as captive).
cattle, בְּהֵמָה (beast); *also* מִקְנֶה (possession).
cause, דָּבָר (word, matter); רִיב (matter of contention).
cease, to, שָׁבַת, חָדַל.
cedar, אֶרֶז (4 א).
censer, מַחְתָּה.
change, to, חָלַף.
charge (trust committed), מִשְׁמֶרֶת.
chastening, מוּסָר.
child, יֶלֶד offspring (4 י); בֵּן son; בְּנֵי יִשְׂרָאֵל children of Israel.
choose, to, בָּחַר; בָּחִיר chosen one.
circuit, תְּקוּפָה, גְּבוּל border.
city, עִיר, *see p.* 62; קִרְיָה.
clean, טָהוֹר. *See* pure.
cleanse, to, טָהַר *piel.*
clothe, to, לָבַשׁ.
cloud, עָב, עָנָן (*pl.* עָבִים), שַׁחַק *collective.*
column, תִּמָּרָה, עַמּוּד.
come, to, בּוֹא.
come before, to, קָדַם *piel.*
come near, to, קָרַב.
come up, to, עָלָה.

command, to, צוה *piel.*
commandment, מִצְוָה.
commit, to, גָּלַל (roll upon, entrust to, עַל), נָתַן, עָשָׂה, שׂוּם.
compass, to, נָקַף *in hiph.*; סָבַב.
confound, to, בָּלַל.
congregation, עֵדָה, קָהָל.
consider, to, בִּין *or* בִּין.
constantly, נֵצַח (perpetuity).
continue, to, יָסַף *qal or hiph.*; יָשַׁב (to dwell, abide).
contrite, נִדְכֶּה, *ptc. niph. of* דָּכָה.
cord, חֶבֶל (4 חַ), יֶתֶר (4 יְ), a tent-cord.
counsel, עֵצָה (*from* יָעַץ).
country, אֶרֶץ land, earth (4 אַ); שָׂדֶה open place, field.
covenant, בְּרִית.
cover, to, כָּסָה *piel.*
create, to, בָּרָא; יָצַר to form or fashion.
Creator, the, יוֹצֵר.
crimson, ruddy (of sand) אַדְמוֹנִי.
cry, to, קָרָא, צָעַק (to call); שָׁוַע *piel* (to cry for help).
cry, a, זְעָקָה.

darkness, חֹשֶׁךְ (4 חָ).
daughter, בַּת. *See p.* 62.
day, יוֹם, *see p.* 62; יוֹמָם daily.
deal justly, to, עָשָׂה מִשְׁפָּט *with or* צְדָקָה.
death, מָוֶת *const.* מוֹת. *See* to die.
deceitful, אַכְזָב (disappointing); בֹּגֵד *ptc.* (untrustworthy).
declare, to, הִגִּיד *hiph.* (נגד to be in front).
deed, מַעֲשֶׂה.
delight, to, חָפֵץ.
deliver, to, הִצִּיל, *hiph. (passive by niphal) of* נצל.
departure, מוֹצָא, צֵאת (יָצָא).
depth, עֹמֶק, תְּהוֹם, מְצוּלָה.
descend, to, יָרַד, *hiph.* הוֹרִיד to let down.
desire, to, אָוָה *piel and hithp.*; חָמַד.
desire, *subst.* תַּאֲוָה, חֶמְדָּה.
destroy, to, אָבַד *pi. and hiph.*; שִׁחֵת *piel*; הִשְׁחִית *hiph.* (שׁחת).
destruction, אֵיד, אֲבַדּוֹן.
die, to, מוּת, *hiph.* (הֵמִית) to put to death; מֵתִים the dead.
disgrace, to, נָבֵל *in piel.*
distress, *subst.* צָרָה.
do, to, עָשָׂה, פָּעַל.
do evil, to, חָטָא (to sin); רָעַע *hiph.*
draw near, to, קָרַב.
draw out, to, אָרַךְ, *hiph.* to lengthen; מָשַׁךְ (to draw towards).
dream, to, חָלַם; a dream, חֲלוֹם.
dry land, חָרָבָה, יַבָּשָׁה.
dung, דֹּמֶן; dunghill, מַדְמֵנָה.
dust, עָפָר.
dwell, יָשַׁב (to sit down); גּוּר (to sojourn).

ear, the, אֹזֶן; *dual* אָזְנַיִם, *hence hiph.* הֶאֱזִין to give ear.
earth, אֲדָמָה, אֶרֶץ ground; תֵּבֵל the inhabited earth.
eat, to, אָכַל.
end, קֵץ (ק 5) latter part, אַחֲרִית.
end, to, כָּלָה *qal. intr., pi. trans.*
endure, to, יָכֹל to be able; עָמַד to stand (firmly).
enemy, אוֹיֵב, *qal ptc. of* אָיַב to hate.
enlighten, to, הֵאִיר, *hiph. of* אור.
envy, to, קִנֵּא, *piel of* קנא; envy, *subst.* קִנְאָה.

escape, to, נִמְלַט (to be smooth); *niph. of* מלט to be smooth.
establish, to, הֵכִין, *hiph. of* כון; הֵקִים, *hiph. of* קום.
even, *conj.* גַּם, אַף; even to, עַד.
evening, עֶרֶב (4 ע).
ever, for, לָנֶצַח; for ever and ever, עוֹלָם וָעֶד.
every, כָּל- *from* כול all, the whole. *See p.* 161.
evil, רַע *m.*; רָעָה *f.*
exalt, to, רוּם (to be high), *pil.* רוֹמֵם, *hiph.* הֵרִים.
excellent, to be, שָׂגַב *in niph.*
excellent, יִתֵּר, אַדִּיר.
exult, to, גּוּל.
eye, an, עַיִן, *const.* עֵין, *dual* עֵינַיִם.

face, פָּנִים, *pl. of* *פָּנֶה; *const.* פְּנֵי.
fail, to, אָבַד to perish; כָּלָה to come to an end.
faithfulness, אֱמוּנָה.
fall, to, נָפַל.
falsehood, שֶׁקֶר (4).
father, אָב, *p.* 62.
fear, to, יָרֵא, פָּחַד.
fearful, יָרֵא.
fiery, *say* of fire, אֵשׁ.
fight, to, לָחַם (to devour).
fill, to, מָלֵא.
find, to, מָצָא.
finish, to, כָּלָה *piel of* כָּלָה.
fish, *subst.* דָּג, *pl.* דָּגִים.
flame, לַהַב, לֶהָבָה.
flee, to, בָּרַח, נוּס, נָדַד.
flesh, בָּשָׂר.
flock, עֶדֶר herd (4 ע); צאן sheep.
flood, מַבּוּל (the Deluge); נָהָר.
flow, to, זוּב, נָזַל.
follow, to, רָדַף.
food, אֹכֶל (4 א).
fool, foolish; אֱוִיל (wicked); כְּסִיל (unwise); נָבָל (worthless).
foot, רֶגֶל (4 ר).
forget, to, שָׁכַח.
forsake, to, עָזַב.
fourfooted, הֹלֵךְ עַל אַרְבַּע.
friend, רֵעַ (*pl.* רֵעִים).
fruit, פְּרִי (4 פּ *or* פֵּ).
fulfil, to, כָּלָה *piel*, מָלֵא *spec. piel.*
full, to be, שָׂבַע; to become full, מָלֵא.
furnace, כּוּר; עָלִיל (crucible); כִּבְשָׁן (burning-place).

garden, גַּן (5, *pl.* גַּנִּים).
garment, בֶּגֶד covering (4 בּ); לְבוּשׁ clothing; כְּתֹנֶת *or* כֻּתֹּנֶת coat.
garrison, מַצָּב *or* מַצָּב.
gate, דֶּלֶת (4 ד, *dual* דְּלָתַיִם), שַׁעַר.
gather, to, אָסַף; to gather together, קהל *hiph.*
generation, דּוֹר.
Gentile, גּוֹי (*pl.* גּוֹיִם).
gift, מִנְחָה, מַתָּנָה offering.
give, to, נָתַן.
give to wife, to, נָתַן (לְ) אִשָּׁה.
glad, to be, גּוּל to exult; שָׂמֵחַ to be cheerful.
glide, to, הָלַךְ *piel.*
glorify, to, כָּבַד *piel* (*niph. for pass.*).
glory, כָּבוֹד, תִּפְאֶרֶת.
glory, to (make a boast), הִתְפָּאֵר, *hithp. of* פאר.
go, to, בּוֹא, הָלַךְ, יָלַךְ.
go forth, to, יָצָא.
go hence, to, הָלַךְ, יָצָא *sometimes with* מִן.
goat, עֵז (5, *pl.* עִזִּים).
God, אֱלֹהִים, *with sing. verbs;* אֵל.

gold, זָהָב. פָּז, fine gold.
good, טוֹב.
good, to do, יָטַב *hiph.*
goodness, חֶסֶד (4 חַ).
grace, חֵן (5 חָ).
grass, דֶּשֶׁא tender grass; חָצִיר herbage.
great, גָּדוֹל.
great, to be, גָּדַל *or* גָּדֵל, *in hiph.* to make great; שָׂגָא *hiph.* to become great (*rare*).
greatly, מְאֹד.
grow, to גָּדַל.
guide, to, נָהַל, *piel of* נהל to move; *ptc.* מְנַהֵל a guide.

handmaid, שִׁפְחָה, אָמָה maid-servant.
happy (art, is, *etc.*), אַשְׁרֵי (*const.*) blessings upon. *See* **blessed.**
harp, כִּנּוֹר.
harvest, קָצִיר.
haste, to, חוּשׁ.
hate, to, שָׂנָא.
head, רֹאשׁ (*pl.* רָאשִׁים).
heal, to, רָפָא *qal and piel.*
hear, to, שָׁמַע.
hearken, to, הֶאֱזִין, *hiph.* (אזן); קָשַׁב.
heart, לֵב (5 לְ), לֵבָב.
heaven, שָׁמַיִם.
heed, to take, שָׁמַר *qal or niph.*
help, *subst.* עֵזֶר (4 עֶ), עֶזְרָה.
herb, דֶּשֶׁא tender grass; עֵשֶׂב vegetation (4 עֶ).
heritage, נַחֲלָה, יְרוּשָׁה.
hero, גִּבּוֹר mighty one; גִּבּוֹר חַיִל mighty one of strength.
hide, to, סָתַר *gen. in hiph.*
high place, בָּמָה, *gen. pl.* בָּמוֹת; מָרוֹם height generally.
high priest, כֹּהֵן הָרֹאשׁ (head-priest); כֹּהֵן גָּדוֹל (great priest).
holiness, קֹדֶשׁ (4 קָ).
holy, קָדוֹשׁ.
honour, to, כָּבֵד (to be weighty), *in piel.*
hope, to, קָוָה *piel;* **hope,** *subst.* תִּקְוָה.
horn, קֶרֶן (4 קָ); הֵרִים ק׳ to 'exalt the horn,' i.e. to give power or dignity: in music, קֶרֶן *or* שׁוֹפָר.
horse, סוּס, פָּרָשׁ.
house, בַּיִת. *See p.* 62.
how? מַה, אֵיךְ.
how long? עַד־מָתַי.
humble, עָנִי (*pl.* עֲנִיִּים).
hungry, to be, רָעֵב (לְ for).
hurt, to, כָּלַם *hiph.*; רָעַע *hiph.*
hurt, *subst.* פְּגִיעָה stroke of evil.
husband, אִישׁ (man); בַּעַל (lord).

idols, אֱלִילִים *pl. m.* ('things of nought').
image, מַצֵּבָה.
immortality, חַיֵּי נֵצַח. (*See p.* 240 *note.*)
impel, to, נָדַח; *gen. hiph.* הִדִּיחַ.
incline, to, נָטָה to stretch; *gen. hiph.* הִטָּה.
increase, to, יָסַף *qal, hiph.* (by addition); גָּדַל *hiph.* (by growth).
increase, *subst.* יְבוּל produce; תְּבוּאָה fruit, profit.
indignation, זַעַם.
inherit, to, יָרַשׁ, נָחַל.
inheritance. *See* **heritage.**
iniquity, עָוֹן (*const.* עֲוֹן).
innocency, נְקִיּוֹן; תֻּמָּה integrity.
instead of, תַּחַת.
instruction, מוּסָר *m.*
iron, בַּרְזֶל.
is, there, יֵשׁ.
is not, there, אֵין, *p.* 142.

jest, to, שָׂחַק, צָחַק.
jewel, כְּלִי (*pl.* כֵּלִים), סְגֻלָּה 'peculiar treasure.'
journeying, מַסָּע.
joy, *subst.* גִּיל; rejoicing, מָשׂוֹשׂ.
judge, to, שָׁפַט; *qal ptc.* שׁוֹפֵט a judge.
judgment, מִשְׁפָּט.
just, צַדִּיק.
just, to be; to deal justly, צָדַק; *in piel and (generally) hiph.* to make *or* declare just.

keep, to, שָׁמַר.
kill, to, הָרַג; הֵמִית, *hiph. of* מוּת; שָׁחַט to slaughter, טָבַח (*for food*).
kindness, חֶסֶד; to show kindness, הֶחֱסִיד *hiph.* (עִם to).
king, מֶלֶךְ (4 מַ); to make king. הִמְלִיךְ *hiph.*
kingdom, מַלְכוּת.
knee, בֶּרֶךְ (4, *dual* בִּרְכַּיִם).
know, to, יָדַע; *inf. const.* דַּעַת knowledge.

ladder, סֻלָּם.
lament, to, סָפַד (to smite, as the breast), נָהָה.
lamentation, קִינָה, מִסְפֵּד.
lamp, נֵר.
law, תּוֹרָה.
lay (song), זְמִיר.
laziness, עַצְלָה.
leaf, עָלֶה (6, *const.* עֲלֵה).
learn, to, לָמַד; *piel* to teach.
leave, to, יָתַר *hiph.* to let remain over; עָזַב to forsake.
left hand, שְׂמֹאל; to turn to the left, הִשְׂמִיל *hiph.*
length, אֹרֶךְ.
lest, בֶּן־תִּי, פֶּן.
lie down, to, שָׁכַב; רָבַץ to crouch.
lie, to (speak falsely), כָּזַב *gen. piel;* שָׁקַר *piel.*
lift up, to, נָשָׂא; הֵרִים, *hiph. of* רוּם.
light, אוֹר.
lion, licness, אַרְיֵה *m.*, אֲרִי *m.*, לָבִיא *c.*; כְּפִיר young lion. שַׁחַל.
little, מְעַט; קָטָן; a little קְטֹן.
little, to be, קָטֹן.
live, to, חָיָה; *in piel,* to preserve alive; חַי *adj.* living.
lodge, to, לִין, לוּן.
long (*adj.*), אָרֹךְ, *const.* אֹרֶךְ.
long-suffering, אֶרֶךְ אַפַּיִם, רַחוּם.
look upon, to, רָאָה.
lord, אָדוֹן (אֲדֹנָי).
Lord, the, יהוה, *p.* 41.
lose, to, אָבַד; perish אָבַד.
lot, גּוֹרָל.
love, to, אָהַב love, *subst.* אַהֲבָה.

make one's bed, to, הִצִּיעַ, *hiph. of* יָצַע to strew.
man, אָדָם a human being; אִישׁ a male person, *also* husband; אֱנוֹשׁ a mortal.
manslayer, רֹצֵחַ, *qal ptc. of* רָצַח.
many, רַב, *pl.* רַבִּים, *fem.* רַבָּה, *pl.* רַבּוֹת.
matter (thing), דָּבָר.
meditate, to, הָגָה (לְ, בְּ, on).
merciful, חָסִיד; רַחוּם pitiful.
mercy, חֶסֶד; the mercy-seat, כַּפֹּרֶת.
midst, תָּוֶךְ, *const.* תּוֹךְ; בְּתוֹךְ in the midst of.
mighty, גִּבּוֹר.
minister, to, שֵׁרֵת, *piel of* שׁרת.
miracle, אוֹת sign (*pl.* אֹתוֹת); מוֹפֵת wonder.
miserable, עָמֵל.
missing, to be, עָדַר *in niph.* (*in qal,* to arrange, muster). *So* פָּקַד *niph.*

mist, עֵרָפֶל ; אֵד vapour ; טַל.
mistress, גְּבֶרֶת *opposed to* servant ; בַּעֲלָה possessor.
mockery, לַעַג.
moon, יָרֵחַ ; לְבָנָה ; month, יֶרַח.
morrow. *See* to-morrow.
Most High, the, עֶלְיוֹן.
mother, אֵם. *See p.* 62.
mount, mountain, הַר (5, *pl.* הָרִים).
mourning, אֵבֶל (*w. suff.* אֲבָלַי).
mouth, פֶּה, *const.* פִּי, *pl.* פִּיּוֹת. *See p.* 62.
move, to (advance), הִתְנַהֵל, *hithp. of* נחל.
murderer, רֹצֵחַ, *qal ptc. of* רָצַח.
murmur, to, נָלוֹן *niph.*, הָלִין, *hiph. of* לִין *or* לוּן ; murmurer, *ptc.* מַלִּין ; murmurings, תְּלֻנּוֹת.

name, a, שֵׁם, *w. suff.* שְׁמִי, שִׁמְכֶם, *pl.* שֵׁמוֹת, *const.* שְׁמוֹת.
nation, גּוֹי, עַם *and* עָם people.
near, to be, קָרַב to bring near, *qal and hiph.* ; near, *adj.* קָרוֹב.
night, לַיִל *generally with* ה־.
nostrils, אַפַּיִם *dual.*
not, בְּלִי, אַל, לֹא. *See p.* 141 ; 'there is not,' אֵין (*const. of* אַיִן).
nought, אֶפֶס (cessation) ; for nought, חִנָּם.

observe, to, שָׁמַר.
obtain, to, הֶפְיִק, *hiph. of* פּוּק ; הִשִּׂיג, *hiph. of* נשג.
offer, to, זָבַח (to sacrifice) ; הֶעֱלָה, *hiph. of* עָלָה (to cause to go up).
offering, an, קָרְבָּן (brought near) ; מִנְחָה (presented) ; זֶבַח (sacrifice).
oil, שֶׁמֶן.
on behalf of. *See* behalf.
oppressed, עָשׁוּק, *qal ptc. pass. of* עָשַׁק.
orphan, יָתוֹם.
other, אַחֵר.
oven, תַּנּוּר.
overthrow, *subst.* מַהְפֵּכָה.

pass away, to, עָבַר.
path, אֹרַח, מְסִלָּה.
peace, שָׁלוֹם.
people, a, עַם ; לְאוֹם (nation).
perfect, תָּמִים ; שָׁלֵם finished, whole.
perhaps, אוּלַי.
perish, to, אָבַד.
pillar, עַמּוּד.
pit, בּוֹר (cistern, *as opposed to* בְּאֵר springing well).
pitcher, כַּד (5).
place, *subst.* מָקוֹם.
place, to, שִׂים *or* שׁוּם.
plant, to, נָטַע ; a plant, נֶטַע.
plunder, to, בָּזַז.
poor, אֶבְיוֹן ; דַּל ; עָנִי.
poor, to make, הוֹרִישׁ, *hiph. of* יָרַשׁ.
portion, חֵלֶק (4 ח).
possession, מְקֻנֶה ; נַחֲלָה (inheritance).
possession, to get, יָרַשׁ.
pour forth, as of music, הִבִּיעַ, *hiph. of* נָבַע.
power, כֹּחַ (strength) ; חַיִל (*also* virtue, courage, wealth).
praise, to, הִלֵּל *piel* (הָלַל to be bright) ; praise, *subst.* תְּהִלָּה.
precious, יָקָר.
present (at hand), קָרוֹב.
pride, גַּאֲוָה.
priest, כֹּהֵן (*pl.* כֹּהֲנִים) ; priesthood, כְּהֻנָּה.
prize, to, הוֹקִיר, *hiph. of* יָקַר.

prophet, נָבִיא; a seer, חֹזֶה (*ptc. of* חָזָה).
prosper, to, צָלַח; *hiph.* to cause to prosper, הִצְלִיחַ.
prove, to, בָּחַן (to test).
prudence, עָרְמָה.
prudent, to be, הִשְׂכִּיל, *hiph. of* שָׂכַל.
punish, to, הִכָּה, *hiph. of* נכה.
pure, בַּר, טָהוֹר (chiefly used of gold).
pursue, to, רָדַף.

quail, *subst.* שְׂלָו (*collective*).
queen, שִׁגָּל, גְּבִירָה, מַלְכָּה.

rain, מָטָר, גֶּשֶׁם (4 גּ), רְבִיבִים.
ram, אַיִל, *pl.* אֵילִים.
ray, נֹגַהּ (4 נ).
reach, to, הִגִּיעַ, *hiph. of* נָגַע to touch.
reap, to, קָצַר; reaper, *ptc.* קֹצֵר
rebuke, *subst.* חֶרְפָּה.
receive, to, קבל *piel;* לָקַח to take.
reckon, to, חָשַׁב, סָפַר.
recompense, a, גְּמוּל, *m.* *See* render.
reconcile, to, כִּפֶּר, *piel of* כָּפַר to cover.
refreshed, to be, נִפַּשׁ; *inf.* הִנָּפֵשׁ; *niph. of* נפשׁ.
refuge, מַחֲסֶה.
regard, to, הִקְשִׁיב, פָּנָה, *hiph. of* קָשַׁב to sharpen (the ear), hearken.
rejoice, to, שָׂמַח *or* גִּיל, שׂוּשׂ.
remember, to, זָכַר.
remove, to, הֵסִיר, *hiph. of* סוּר.
rend, to, קָרַע, פָּרַם.
render, to, הֵשִׁיב, *hiph. of* שׁוּב to return. For 'render recompense,' *say* 'render according to the work.' גָּמַל.
reproach, *subst.* חֶרְפָּה, *pl.* חֲרָפוֹת.
requite, גָּמַל. *See* render.
rest, to, שָׁבַת; *in hiph.* to give rest.
rest, מָנוֹחַ, מְנוּחָה.
return, to, שׁוּב *qal (gen. intrans.) and hiph. (trans.).*
riches, עֹשֶׁר; to make rich, הֶעֱשִׁיר, *hiph. of* עָשַׁר.
right, the, יָשָׁר, יֹשֶׁר.
right hand, the, יָמִין.
righteous, צַדִּיק.
righteousness, צְדָקָה.
rise, to, קוּם.
rock, צוּר, סֶלַע.
root, a, שֹׁרֶשׁ (4 שׁ).
root, to take, הִשְׁרִישׁ, *hiph. of* שׁרשׁ.
ruin, מְחִתָּה.
rule, to, רָדָה, מָשַׁל.

Sabbath, שַׁבָּת.
sacrifice, זֶבַח (4 ז).
safety, יֵשַׁע (4 י *or* יְ).
sand, חוֹל (*collective*).
save, to, הוֹשִׁיעַ, *hiph. of* ישׁע. *See also* deliver.
say, to, אָמַר.
scorn, לָעַג.
screen (covering), סֵתֶר (4 סְ).
season, עֵת, *pl.* עִתּוֹת, מוֹעֵד.
seduce, to, הִתְעָה, *hiph. of* פָּתָה; *impf. apoc.* תֶּתַע.
seed, זֶרַע (4 ז).
seek, to, בִּקֵּשׁ, *piel of* בקשׁ.
seem, to, נֶחְשַׁב, *niph. of* חָשַׁב (to be regarded as). *Often rendered by the phrase* 'to be in the eyes of.'
seize, to, אָחַז, חָזַק *hiph.*

sell, to, מָכַר.
send, to, שָׁלַח.
sepulchre, קֶבֶר (4 קּ).
serpent, נָחָשׁ.
serve, to, עָבַד; **servant,** עֶבֶד (4 עַ); service, servitude, עֲבֹדָה.
set, to, שִׂים *or* שִׁים.
seven, שֶׁבַע; **seventh,** שְׁבִיעִי.
shade, צֵל (5 צְ).
Sheol, שְׁאוֹל.
shepherd, רֹעֶה, *qal ptc. of* רָעָה to feed.
shine, to, אוֹר; הִזְהִיר, *hiph. of* זָהַר to shine forth.
shoulder, שֶׁכֶם (*w. suff.* שִׁכְמִי).
show, to, הִגִּיד, *hiph. of* נגד.
sickness, מַחֲלָה.
silent, to be, דָּמַם, חָשָׁה.
silent, דּוּמִיָּה (*lit.* silence).
silver, כֶּסֶף (4 כַּ).
sin, חֵטְא; **sinner,** חַטָּא, *pl.* חַטָּאִים.
sister, אָחוֹת.
skin, עוֹר.
sleep, to, יָשֵׁן; **sleep,** *subst.* שֵׁנָה.
slowly, gently, לְאַט; **slow to wrath,** אֶרֶךְ אַפַּיִם.
sluggard, עָצֵל; *adj.* slothful.
small, קָטָן, קָטֹן.
smoke, עָשָׁן.
snow, שֶׁלֶג.
so, כֵּן.
soil, שָׂדֶה.
son, בֵּן, *see p.* 62.
song, שִׁיר, שִׁירָה.
soul, נֶפֶשׁ (4 נַ).
sow, to, זָרַע.
spark, שְׁבִיב; **sparks,** בְּנֵי רֶשֶׁף (offspring of burning coal).
speak, to, דָּבַר *mostly in piel.*
speech, אִמֶּר, דָּבָר, מִלָּה, *pl.* מִלִּים.
spirit, רוּחַ.
spread out, to, נָטָה.
stand, to, עָמַד.
star, כּוֹכָב.
station, מַצָּב.
stay oneself, to, נִסְמַךְ, *niph. of* סָמַךְ.
steadfast, to be, אָמַן (to be strong) *esp. in hithpael.*
step, *subst.* פַּעַם (*pl.* פְּעָמִים), מִצְעָד.
stoop, to (descend), יָרַד.
storm, סְעָרָה.
stranger, גֵּר.
stream, נָהָר, נַחַל.
strength, כֹּחַ, חַיִל.
stretch forth, to, נָטָה.
strong, חָזָק, בַּבִּיר, עַז (*pl.* עַזִּים).
strong, to be, חָזַק, *in hiph.* to strengthen, *hithp.* to show oneself strong.
stubble, קַשׁ, *m.* (5).
subject, to be, כָּנַע, *niph.*
subside, to, *see p.* 233 *note*; נִגְרַע *niph.* (גָּרַע to take off).
sun, the, שֶׁמֶשׁ, חַמָּה (*poet.*), חָרֶס.
support, to, סָמַךְ.
sustain, to, כִּלְכֵּל, *pilpel of* כּוּל to hold or measure.
swear, to, נִשְׁבַּע, *niph. of* שָׁבַע, *from* שֶׁבַע seven.
sword, חֶרֶב (4 חַ).

table, שֻׁלְחָן; **tablet,** לוּחַ, *pl.* לוּחוֹת, לֻחֹת.
take, to, לָקַח, נָשָׂא.
take heed, to, שָׁמַר, לָקַשׁ *hiph.*
take hold, to, הֶחֱזִיק, *hiph. of* חָזַק; אָחַז (*w.* בְּ), עַל *or* לְ, בְּ).
take up, to, נָשָׂא, עָלָה *hiph.*
temper, to, הִקַּל, *hiph. of* קָלַל.
tempest, סְעָרָה, שַׂעַר.
temptation, מַסָּה.

ten, עֶשֶׂר. *See pp.* 135, 136.
tender, רַךְ (5).
tent, tabernacle, מִשְׁכָּן, אֹהֶל.
thanks, to give, הוֹדָה, *hiph. of* ידה; *impf.* יוֹדֶה.
thanksgiving, תּוֹדָה.
there, therein, שָׁם.
therewith ('with it' according to the sense), בּוֹ, בָּהּ, עָלָיו, *etc.*
thing, a, דָּבָר (word).
this, these, אֵלֶּה, זֹאת, זֶה.
thought, עֶשְׁהֹנָה; (scheme, plan) מְזִמָּה.
throne, כִּסֵּא (*pl.* כִּסְאוֹת).
thrust through, to, דָּקַר.
timbrel, תֹּף.
time, עֵת (5 עִ); a set time, מוֹעֵד.
to and fro. *Say* 'going and returning.'
to-morrow, מָחָר, בְּיוֹם מָחָר.
top, רֹאשׁ. *See* head.
torment, נֶגַע; חֶבֶל, *pl.* חֲבָלִים.
touch, to, נָגַע.
towards, אֶל, מוּל (forepart, front, *subst. as prep.*).
transgressor, פֹּשֵׁעַ, *ptc. of* פָּשַׁע (*pl.* פֹּשְׁעִים).
tree, עֵץ (3, *pl.* עֲצִים), *often collective.*
trial, to make, בָּחַן, צָרַף.
tribe, שֵׁבֶט staff *or* sceptre; (4 שִׁ), מַטֶּה (branch).
trouble, רַע, עָמָל, צָרָה.
trumpet, שׁוֹפָר.
trust, to, בָּטַח, אָמַן.
truth, אֱמֶת, אֲמִתּוֹ, *w. suff.*
turn, to, שׁוּב.
turn away, to, סוּר *qal* (*intrans.*), *hiph.* (*trans.*).
tyrant, נוֹגֵשׂ (*ptc. of* נָגַשׂ).

under, תַּחַת.
unfortunate, אֹבֵד, *ptc. of* אָבַד.
unintentionally, בִּבְלִי־דַעַת.
unseen, נִרְאֶה (*niph. ptc. of* רָאָה) *with* אֵין.
until, עַד.
uphold, to, תָּמַךְ, סָמַךְ.
upon, עַל.
upright, יָשָׁר.

violence, חָמָס, מְרוּצָה.
visit, to, פָּקַד.
visitation, פְּקֻדָּה.
voice, קוֹל (*pl.* קוֹלוֹת).

walk, to, הלך, *often hithpael.*
want, to, חָסֵר.
war, מִלְחָמָה.
warrior, גִּבּוֹר, אִישׁ מִלְחָמָה.
watch over, to, צָפָה (to view as from a distance), *qal or piel;* שָׁמַר (to guard).
water, מַיִם (*const.* מֵי).
wave, גַּל (5) מִשְׁבָּרִים (*only in pl.*) breakers.
way, דֶּרֶךְ (4 דַּ).
well, *subst.* בְּאֵר, בּוֹר (*see* pit).
well with, to be, יָטַב, *esp. in hiphil* (הֵיטִיב).
whence? מֵאַיִן.
wherewith? בַּמָּה.
whirlwind, סוּפָה, גַּלְגַּל.
white, לָבָן.
whither? אָנָה.
whole, כֹּל; the whole of כָּל־.
whosoever, כֹּל every one, (*often with ptc.*); מִי.
wicked, רָשָׁע.
wickedness, רִשְׁעָה, רֶשַׁע.
wife, אִשָּׁה. *See p.* 62.
wilderness, מִדְבָּר, יְשִׁימוֹן.
will, *subst.* חֵפֶץ, רָצוֹן.

wind, רוּחַ.
wisdom, חָכְמָה.
wise, חָכָם.
witness, a, עֵד; (1, *pl.* עֵדִים) witness (testimony), עֵד *or* עֵדָה; the Testimony, עֵדוּת.
witness, to bear, עוּד.
woe, אוֹי.
woman, אִשָּׁה. *See p.* 62.
word, דָּבָר.
work, מַעֲשֶׂה, פֹּעַל.
work, to, עָשָׂה.
world, תֵּבֵל (inhabited world).
worms, רִמָּה *coll.*; תּוֹלֵעָה *earthworm.*
worthy, יָקָר (a worthy person, אִישׁ חַיִל); to be worthy of, יָקַר *with* לְ.
wrath, אַף, אַפַּיִם (nostrils); חֵמָה (heat); קֶצֶף (of Divine wrath).
wretched, אֻמְלָל.
write, to, כָּתַב, סָפַר; *ptc.* סֹפֵר writer, scribe.
wrong, *subst.* חָמָס, עַוְלָתָה.

young man, נַעַר, עֶלֶם, בָּחוּר.
youth, יַלְדוּת *f.*; נְעוּרִים *m. pl. as abstract.*

zealous, to be, קנא, *piel* (לְ for).

PROPER NAMES.

(EXEMPLIFYING METHODS OF TRANSLITERATION.)

For Names prefixed to O. T. books, see p. 310.

Aaron, אַהֲרֹן.
Abel, הֶבֶל.
Abner, אַבְינֵר.
Abraham, אַבְרָהָם.
Abram, אַבְרָם.
Absalom, אַבְשָׁלוֹם.
Adam, אָדָם.
Adonizedek, אֲדֹנִי־צֶדֶק.
Amalekite, עֲמָלֵקִי.
Arabia, עֲרַב.
Arphaxad, אַרְפַּכְשַׁד.
Assyria, אַשּׁוּר.
Azariah, עֲזַרְיָה.

Baal, בַּעַל.
Babel, Babylon, בָּבֶל.
Bethlehem, בֵּית לָחֶם.
Bethshemesh, בֵּית־שֶׁמֶשׁ.

Cain, קַיִן.
Caleb, כָּלֵב.
Canaan, כְּנַעַן.
Carmel, כַּרְמֶל.
Chaldees, כַּשְׂדִּים.
Charan, חָרָן.
Cush, כּוּשׁ (Ethiopia).
Cyrus, כּוֹרֶשׁ.

David, דָּוִד, דָּוִיד.

Eden, עֵדֶן.
Edom, אֱדוֹם.
Egypt, מִצְרַיִם; Egyptian מִצְרִי.
Elijah, אֵלִיָּהוּ, אֵלִיָּה.
Esau, עֵשָׂו.
Ethiopia. *See* Cush.
Euphrates, פְּרָת.
Eve, חַוָּה.

Gibeon, גִּבְעוֹן.
Gilboa, גִּלְבֹּעַ.
Gilead, גִּלְעָד.
Goliath, גָּלְיָת.

Hagar, הָגָר.
Ham, חָם.
Hananiah, חֲנַנְיָה.
Haran. *See* Charan.
Hebrew, עִבְרִי.
Hebron, חֶבְרוֹן.
Hermon, חֶרְמוֹן.
Hezekiah, חִזְקִיָּהוּ.

Isaac, יִצְחָק.
Ishbosheth, אִישׁ־בֹּשֶׁת.
Israel, יִשְׂרָאֵל.

Jacob, יַעֲקֹב.
Japheth, יֶפֶת.
Jashar, יָשָׁר.
Jeroboam, יָרָבְעָם.
Jerusalem, יְרוּשָׁלַם (יְרוּשָׁלַיִם).
Jesse, יִשַׁי.
Jesus, יֵשׁוּעַ.
Joab, יוֹאָב.
Jonathan, יְהוֹנָתָן.
Jordan, יַרְדֵּן (*generally with art.*).
Joseph, יוֹסֵף.
Judah, Judas, יְהוּדָה.

Laban, לָבָן.
Lebanon, לְבָנוֹן (*often with art.*).
Lot, לוֹט.

Maccabæus, מַקַּבִּי[1].
Manasseh, מְנַשֶּׁה.
Mattathias, מַתִּתְיָה.
Mephibosheth, מְפִיבֹשֶׁת.
Mesopotamia, אֲרַם נַהֲרַיִם[2].
Mishael, מִישָׁאֵל.
Moab, מוֹאָב.
Modin, מוֹדִיעִין.
Moses, מֹשֶׁה.

Nabal, נָבָל.
Nebuchadnezzar, נְבוּכַדְנֶאצַּר[3].
Noah, נֹחַ.

Palestine, פְּלֶשֶׁת (land of the Philistines).
Persia, פָּרַס.
Pharaoh, פַּרְעֹה.
Philistine, פְּלִשְׁתִּי.
Phinehas, פִּינְחָס.

Rachel, רָחֵל.
Rebekah, רִבְקָה.
Rehoboam, רְחַבְעָם.
Reuben, רְאוּבֵן.

Sarah, שָׂרָה.
Saul, שָׁאוּל.
Seth, שֵׁת.
Shechem, שְׁכֶם.
Shem, שֵׁם.
Simeon or Simon, שִׁמְעוֹן.
Sinai, סִינַי.
Solomon, שְׁלֹמֹה.

Zedekiah, צִדְקִיָּהוּ.
Zion, Sion, צִיּוֹן.
Zoar, צוֹעַר.

[1] So Ewald, from מַקָּבָה 'a hammer' (compare Charles *Martel*); others write מַכַּבִּי as from the initial letters of מִי־כָמֹכָה בָּאֵלִים יְהוָה *who is like Thee among the gods, Jehovah?* Exod. xv. 11. [2] 'Aram (Syria) of the two Rivers.' [3] In Jeremiah and Ezekiel נְבוּכַדְרֶאצַּר *Nebuchadrezzar.*

BOOKS OF THE OLD TESTAMENT:

THEIR HEBREW TITLES, THREEFOLD DIVISION, AND ORDER.

ENGLISH TITLE.	HEBREW TITLE.	ENGLISH TITLE.	HEBREW TITLE.
THE LAW.	תּוֹרָה	Micah	מִיכָה
Genesis[1]	בְּרֵאשִׁית	Nahum	נַחוּם
Exodus[1]	שְׁמוֹת	Habakkuk	חֲבַקּוּק
Leviticus[1]	וַיִּקְרָא	Zephaniah	צְפַנְיָהוּ
Numbers[1]	בַּמִּדְבָּר	Haggai	חַגַּי
Deuteronomy[1]	דְּבָרִים	Zechariah	זְכַרְיָה
		Malachi	מַלְאָכִי
THE PROPHETS.	נְבִיאִים		
Joshua[2]	יְהוֹשֻׁעַ	THE WRITINGS[4].	כְּתוּבִים
Judges	שׁוֹפְטִים	Psalms	תְּהִלִּים
1 Samuel	שְׁמוּאֵל א״	Proverbs[1]	מִשְׁלֵי
2 Samuel	שְׁמוּאֵל ב״	Job	אִיּוֹב
1 Kings	מְלָכִים א״	Song of Solomon[5]	שִׁיר הַשִּׁירִים
2 Kings	מְלָכִים ב״	Ruth	רוּת
Isaiah[3]	יְשַׁעְיָהוּ	Lamentations[1]	אֵיכָה
Jeremiah	יִרְמְיָהוּ	Ecclesiastes	קֹהֶלֶת
Ezekiel	יְחֶזְקֵאל	Esther	מְגִלַּת אֶסְתֵּר
Hosea	הוֹשֵׁעַ	Daniel	דָּנִיֵּאל
Joel	יוֹאֵל	Ezra	עֶזְרָא
Amos	עָמוֹס	Nehemiah	נְחֶמְיָה
Obadiah	עוֹבַדְיָה	1 Chronicles	דִּבְרֵי הַיָּמִים א״
Jonah	יוֹנָה	2 Chronicles	דִּבְרֵי הַיָּמִים ב״

[1] Hebrew name taken from the first word or phrase of the Book. [2] Joshua to 2 Kings, inclusive, 'the former prophets' נְבִיאִים רִאשׁוֹנִים. [3] Isaiah to Malachi, 'the latter prophets' נְבִיאִים אַחֲרוֹנִים. [4] Gr. 'hagiographa.' [5] 'Song of Songs' to Esther, inclusive, 'the five rolls' חֲמֵשׁ מְגִלּוֹת.

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